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NEW ENGLAND CRAFTSMAN



VOL. XX.

APRIL, 1925

No. 7

THE FINER THOUGHT

*How fine it is at night to say:
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I have not by a word or deed,
In any breast sowed anger's seed,
Or caused a fellow being pain;
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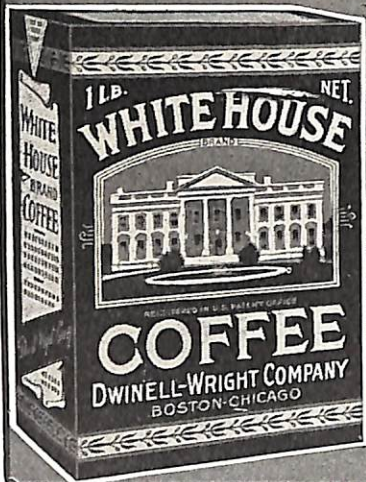
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NEW ENGLAND CRAFTSMAN

201 Masonic Temple, Boston, Mass.

FREDERICK W. HAMILTON, Pres. ALFRED H. MOORHOUSE, Treas.

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NEW · ENGLAND CRAFTSMAN

A · MONTHLY · MASONIC · MAGAZINE

ALFRED · HAMPDEN · MOORHOUSE 32° · Editor

Volume XX

APRIL, 1925

No. 7

Craftsman Comment

OVER It cannot help
ORGANIZATION being remarked af-
ter reading Mason-
ic periodicals as well as the daily press,
that a large number of organizations ex-
ist which are founded upon some real or
imaginary connection with the institu-
tion of Freemasonry.

There are organizations for boys, for
girls, for women and a host of others all
purporting to have connection with Ma-
sonry in some form or other.

Of course, upon analysis, it is found
that there is no real official connection
whatever, but this does not alter the fact
that in almost every instance these dif-
ferent organizations, clubs or whatnot,
are associated in the public mind with
Freemasonry.

Without questioning their merits or
demerits, it is worth while to ascertain, if
possible, the reason for their existence.

There are, it is true, many people so
constituted that they are never happy un-
less they are "joining" something or
other, and this perhaps accounts in con-
siderable measure for a great proportion
of the membership at least so far as the
men are concerned. But also it must be
true that many people joining these or-
ganizations do so seeking something they
have not found in the Masonic order it-
self.

In the latter case, it may be asked is
Freemasonry supplying all the needs of
the normally interested member of the
fraternity. Whether or not there is
something lacking to hold their interest?
Just why they find it necessary to engage
their time on outside matters foreign to
Masonry, but yet seemingly dependent
on it.

In Freemasonry is to be found, if the
initiate seeks it, sufficient opportunity to
render all the service to his fellow beings
he can ever hope to fulfill. Therefore
why the need for membership in so many
other bodies?

Is it because, like a three-ringed circus,
the "main show" is too big to grasp, too
confusing to comprehend in its entirety,
that he seeks surcease in the "side shows?"

We are inclined to think that it is due
more to a too superficial attitude of mind
toward the institution itself, too cloudy
an understanding of the serious purport
of Freemasonry in all its aspects on the
part of too many men.

Does Freemasonry follow up its ritu-
alistic work, its initiations and cere-
monials with the right teaching that will
tie brethren together in the work of the
order? Is the social side of the fraternity
developed right?

Many members, we regret, show a sur-
prising lack of interest after they have

"had their third" and gravitate towards lesser organizations whose membership is more closely knit, perhaps, or whose social program is more interestingly evident.

However it may be, there is no doubt that many of these organizations serve no really useful purpose. The money spent by them, the subscriptions actively solicited and often subscribed, are in the aggregate astoundingly large. We are reminded of this by the announcement that in one city alone, an appeal for one million dollars is now being made for an organization not yet three years old.

In the extent to which they divert the time, money, thought and energy of Masons themselves, we believe these outside organizations present a problem for the Craft itself to give serious consideration to. Too much effort is being diverted to useless purposes.

MASONRY AND RELIGION A paragraph in the columns of one of our esteemed contemporaries suggests "that in small towns where there is much rivalry and dissension, the local Masonic Lodge, by its very nature, being non-sectarian, non-political and non-racial, could preach brotherhood and act as a center of social service."

What a lot of thoughts are conjured up by this rather strange suggestion.

What the writer had in mind when he wrote it, is a little difficult to imagine. Would he have Freemasonry supplant religious life in small communities, of which there are thousands? or would he make of Freemasonry a religion? Our Roman Catholic friends would doubtless condemn in strongest terms any such move. Or perhaps they would rejoice at their own opportunity to proselyte among the rural communities abandoned by their churches.

So far as making the Masonic headquarters or lodge-room a common meeting place for all people, we greatly fear the proposal is an impossible one. It would be proselyt-

izing of the worst sort to preach the doctrine of Freemasonry as such as a panacea for the spiritual ills of the world, no matter how sincere the motive prompting it may be. It would be against all the ethics of the organization as well. It would lay the institution open to all sorts of charges and in the event of any such attempt being carried out, would have a tendency to destroy the whole fabric of Freemasonry.

As examples of right living and clean thinking, with a belief in a Supreme Being and the universal brotherhood of man, Freemasons can and do, by the character of their adherence to these virtues, proclaim to the world their faith, and set up standards of inestimable eloquence. To use the local lodgeroom as a forum for the discussion of civic, religious or social questions indiscriminately would inevitably lead to anarchical conditions within and without the organization.

We hold that only by the strength of the individual Masonic adherence to those principles of rectitude and right conduct, by the following of Truth as the foundation of every virtue, and by an unswerving loyalty to the practise of the Golden rule can Freemasonry inculcate and encourage a love of its landmarks and influence for good in the great mass of humanity.

A little yeast leavens the lump. Each Mason should be proud of his fellowship in a great order. By his exemplary conduct, he can accomplish more than by any mere words.

When it is considered that almost every religion has been conceived in travail of the bitterest kind and that today there is discord among hundreds of sects; when it is remembered that the fire of religious fervor has led many nations into frightful wars arrayed brother against brother and caused unutterable anguish in body and mind to millions of humans, living and dead, the task of settling all such matters by such a simple expedient is not to be considered in any light way.

No new religions are needed. No new meeting places. The spiritual life consistently nurtured by clean thoughts and kindly deeds can in the long run accomplish what nothing else is capable of.

PEKING SUNSHINE

I love the evening time, reflection, rest,
Caresses soft and loving words,
Dreams of sweet years to come,
When painted ships are real;
With health and comfort, books and friends,
With children's love and laughter gay.
Contentment, yes; but over all a shadow falls.
I hear without the gate a beggar's moan;
The struggling vender's cry;
Strange feelings stir my breast.
Men fight on, to fail and die
Without one ray of hope from year to year.
I cannot sit contentedly and dream. Those sounds
Take off the tinge of joy. Again the Why
Sticks at my heart; belief and zeal are tried.
I gaze through time and pond'ring go to sleep.

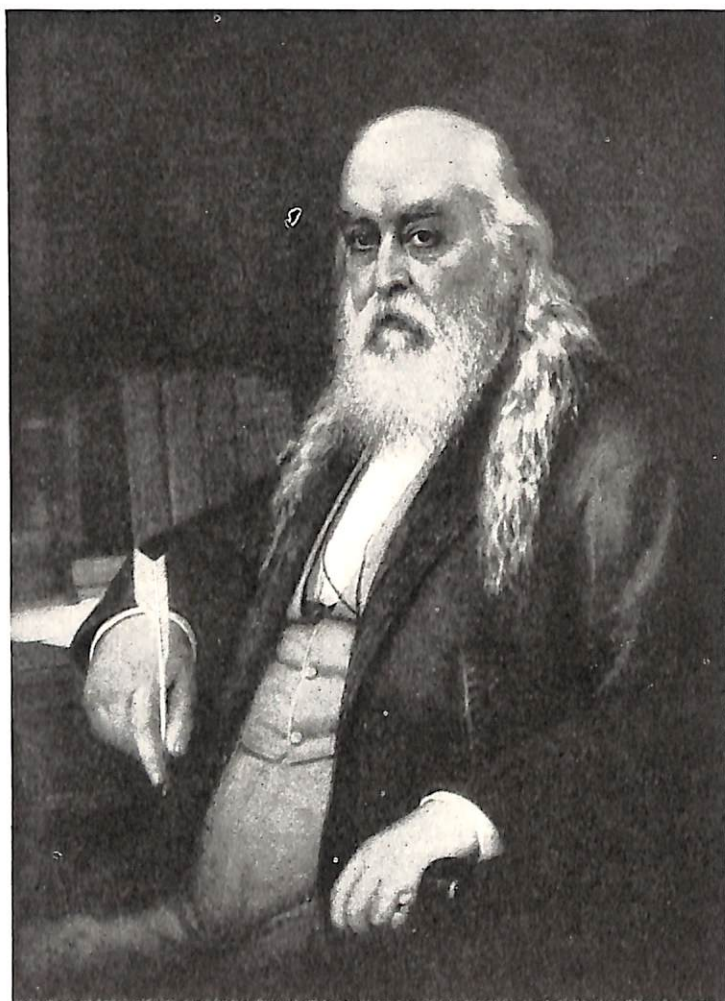
'Tis morn, the sun shines bright and warm;
Who could doubt the world is good!
Laughter's in my heart, and I am glad.
For dawn and rested eyes are precious gifts
To bring us hope for each new day.
The tears of yester eve are gone
And faith more strong than was despair
Rules in my soul; I know not why;
I only know the sun is shining.



ALBERT PIKE MEMORIALIZED

A bronze bust of Albert Pike, 33°, has been placed in the main lobby of the Scottish Rite Cathedral at Washington, D. C. The figure is facing the main entrance and presents an imposing and pleasing welcome with a sympathetic feature, in whose

carved by the sculptor depicts the man who was responsible more than any other for the planting of the seed from which has grown such a wonderful fraternal organization in all America. No Mason, who is familiar with the life of Albert



Albert Pike, 33°

heart once throbbed love, devotion and loyalty for all Freemasonry. An old bust which was much smaller than the one recently received from the sculptor, U. S. J. Dunbar, has been removed and it now occupies a place on the second floor of the Cathedral.

The expression on the face of Pike as

Pike can look upon the bronze features without reflecting in solitude his words of wisdom and the principles for which he fought for so many years.

The life of Albert Pike is so closely interwoven with the early history of the Southwest, and especially Texas and Arkansas, that a brief historical sketch

NEW ENGLAND CRAFTSMAN

of his activities during his early manhood and his love for the Masonic fraternity is given. Under the title of "Albert Pike," Dr. Joseph Fort Newton, editor of The Master Mason, wrote of this great Mason:

Sketch of Albert Pike

Albert Pike found Freemasonry in a log cabin and left it in a temple. He was a master genius of Masonry in America, both as scholar and artist. No other mind of equal power ever toiled so long in the service of the craft in the New World. No other has left a nobler fame in our annals.

A great American and a great Mason, the life of Pike is a part of the romance of his country. Outside the craft he was known as poet, journalist, soldier, jurist, orator, and his ability in so many fields fills one with amazement. Apart from the chief work of his life in Masonry, he merits honor as a philosopher and a scholar. Indeed, he was one of the richest minds of his age, resembling the sages of the ancient world in his appearance and in the quality of his mind. Those who do not know Masonry often think of him as a man whom history passed by and forgot.

Born in Boston in 1809

Pike was born in Boston, Mass., Dec. 29, 1809, of a family in which are several famous names, such as Nicholas Pike, author of the first authentic arithmetic in America and the friend of Washington and Zebulon Pike, the explorer, who gave his name to Pike's Peak. His father, he tells us, was a shoemaker who worked hard to give his children the benefit of an education; his mother a woman of great beauty, but somewhat stern in her ideas of rearing a boy. As a child he saw the festivities at the close of the war with Great Britain in 1815. When Albert was

4 his father moved to Newburyport, and there the boy grew up, attending the schools of the town, and also the academy at Framingham. At 14 he was ready for the freshman class at Harvard, but was unable to pay the tuition fees for two years in advance, as was required at that time, and proceeded to educate himself.

As a lad Pike was sensitive, high-strung, conscious of power, very shy and easily depressed, but ambitious and determined to make his place in the world. Always a poet, while teaching school at Fairhaven he wrote a series of poems called "Hymns to the Gods," which he afterward revised and sent to Christopher North, editor of "Blackwood's Magazine," Edinburg, receiving in reply a letter hailing him as truly a great poet. Had Pike given himself altogether to poetry he would have been one of the greatest of American poets, but he seemed not to care for such fame but only for the joy, and sometimes the pain, of writing. Indeed, the real story of his inner life may be traced in his poems, a volume of which was published as early as 1831, in honor of which event his friends gave him a reception.

Left New England in 1831

Pike left New England in March, 1831, going first to Niagara, and thence walking nearly all the way to St. Louis. In August he joined a party of forty traders with ten covered wagons, following the old Santa Fe Trail. He was a powerful man, six feet and two inches tall, finely formed, with dark eyes and fair skin, fleet of foot and sure of shot, able to endure hardships, greatly admired by the Indians. He spent a year at Santa Fe, the unhappiest months of his life. Friendless, homesick, haunted by many memories, he poured out his soul in sad-hearted poems, in which we see not only the desperate melancholy

of the man but the vivid colors of the scenery and life round about him. Shelley was his ideal, Coleridge his inspiration, but his own genius was more akin to Bryant than any other of our singers. What made him most forlorn is told in such lines as these:

Friends washed off by life's ebbing tide,
Like sands upon the shifting coasts,
The soul's first love another's bride;
And other melancholy thoughts.

Came to Southwest

Happily, new scenes, new friends and new adventure healed his heart, and a new note of joy is added to his rare power of describing the picturesque country in which he was a pilgrim. In 1832, with a trapping party, he went down the Pecos River into the Staked Plains and then to the headwaters of the Brazos and Red Rivers. It was a perilous journey, and he almost died of hunger and thirst, as he has told us in his poem, "Death in the Desert." After walking 500 miles he arrived at Fort Smith, Ark., friendless, without a dollar, and well-nigh naked. He was soon teaching school in a tiny log cabin near Van Buren, and tired of wandering, his life began to take root and grow.

Again his pen was busy, writing verses for the Little Rock Advocate, as well as political articles, under the pen name of "Casa," which attracted so much notice that Horace Greeley reprinted them in the New York Tribune. Soon the whole State was eager to know the genius who signed himself "Casa." Robert Crittenden and Judge Turner rode through the wilderness and found the tall, handsome young man teaching in a log schoolhouse on Little Piney River. Charmed with his modesty and power, they invited him to go to Little Rock as assistant editor of the Advocate. Here ended the winter of his wanderings, and his brilliant summer be-

gan among friends who loved him and inspired him to do his best.

Pike Becomes Publisher

Pike made an able editor, studying law at night, never sleeping more than five hours a day—which enabled him to do as much work as two men usually do. By 1835 he owned the Advocate, which contained some of his best poems.

He delved deep into the law, mastering its history, its philosophy, and, once admitted to the bar, his path to success was an open road. About this time we read a tender poem, "To Mary," showing the other thoughts that were busy in his mind. That same year he married Miss Mary Hamilton, a beautiful girl, whom he met on a June day at the home of a friend. A few months later appeared his "Prose Sketches and Poems," followed by a longer poem, bold, spirited and scholarly, entitled "Ariel." His poems were printed, for the most part, by his friends, as he seemed deaf to the whispers of literary ambition.

In the war with Mexico Pike won fame for his valor in the field of Buena Vista, and he has enshrined that scene in a thrilling poem. After the war he took up the cause of the Indians, whose life and languages fascinated him and who, he felt, were being robbed of their rights. He carried their case to the Supreme Court, to whose bar he was admitted in 1849, along with Abraham Lincoln and Hannibal Hamlin. His speech in the case of the Senate award to the Choctaws is famous, Webster passing high eulogy upon it. Judged by any test, Pike was a great orator, uniting learning with practical acumen, grace with power, and that imperious magnetism which only genius can command.

Became Mason in 1850

Pike was made a Master Mason in Western Star Lodge No. 1, Little Rock, Ark.,

July, 1850, and the symbolism fascinated him from the first, both as poet and scholar. Everywhere he saw suggestions, dim intimations, half revealed and half concealed, of ideas which could not have had their origin among the common craft Masons of old. He set himself to study the order, his enthusiasm keeping pace with his curiosity, in search of the real origin and meaning of its symbols. At last he found that Freemasonry is the ancient greater mysteries in disguise, its simple emblems the repository of the highest wisdom of the ancient world, to rescue and expound which became more and more his desire and his passion.

So far Pike had not even heard from the Scottish Rite, to which he was to give so many years of service. He seems not to have heard of it until 1852, and then, as he tells us, with much the same feeling with which a Puritan might hear of a Buddhist ceremony performed in a Calvinistic church. He imagined that it was not Masonry at all, or else a kind of Masonic atheism. His misunderstanding, perhaps, was due to the bitter rivalry of rites which then prevailed, and which he did so much to heal. At length he saw that Masonry is one, though its rites are many, and he studied the Scottish Rite, its origin, history and such ritual as it had at the time, which was rather crude and chaotic, but sufficient to reveal its worth and promise.

Entered Scottish Rite in 1853

The Scottish Rite appeared in America in 1801 at Charleston, S. C., derived from a Supreme Council constituted in Berlin in 1786. For its authority it had, in manuscript, a grand constitution, framed by the Prussian body, a document which Pike afterward defended so ably, though toward the end of his life he was led, by facts brought about by Gould and others, to modify his earlier position. The

Council so established had no subordinate bodies at first, and never very many, in fact, until 1855, a very natural result in a country which, besides having a Masonry of its own, regarded the Rite as heresy. None the less, Pike entered the Scottish Rite at Charleston, March 20, 1853, receiving its degrees from the fourth to the thirty-second and the thirty-third degree in New Orleans in 1857.

The following year he delivered a lecture in New Orleans by special request before the Grand Lodge of Louisiana, his theme being "The Evil Consequences of Schisms and Disputes for Power in Masonry and of Jealousy and Dissensions Between Masonic Rites"—one of the greatest single Masonic lectures ever delivered, in which may be found the basis of all his Masonic thought and teaching. Masonry, as Pike saw it, is morality, founded in faith and taught by symbols. It is not a religion, but a worship, in which all good men can unite, its purpose being to benefit mankind physically, socially and spiritually by helping men to cultivate freedom, friendship and character. To that and, beyond the facts of faith—the reality of God, the moral law, the hope of immortality—it does not go.

Recast Ritual and Degrees

One is not surprised to learn that Pike was made Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, in 1859. He at once began to recast the Rite, rewriting its ritual, reshaping its degrees, some of which existed only in skeleton, and clothing them in robes of beauty. To this task he brought all his learning as a scholar, his insight as a poet and his enthusiasm as a Mason. He lived in Little Rock, in a stately home overlooking the city, where he kept his vast library and did his work. In the same year, 1859, he was reported dead by mistake, and had the opportunity of read-

ing many eulogies written in his memory. When the mistake was known his friends celebrated his "return from Hades," as it was called, by a festival.

Alas! Then came the measureless woe of Civil War, and Pike cast his lot with the South, and was placed in command of the Indian Territory. Against his protest the Indian regiments were ordered from the Territory and took part in the battle of Elkhorn. The battle was a disaster, and some atrocities by Indian troops, whom he was unable to restrain, caused criticism. Later, when the Union Army attacked Little Rock, the Commanding General, Thomas H. Benton, Grand Master of Masons in Iowa, posted a guard to protect the home of Pike and his Masonic library. After the war Pike practiced law for a time in Memphis. In 1868 he moved to Alexandria, Va., and in 1870 to Washington.

Resumed Masonic Labors

Again he took up his labors in behalf of Masonry, revising its rituals, and writing those noble lectures into which he gathered the wisdom of the ages—as though his mind were a great dome which caught the echoes of a thousand thinkers. By 1871 the Scottish Rite was influential and widely diffused, due, in large part, to the energy and genius of its commander. In the same year he published "Morals and Dogma," a huge manual for the instruction of the Rite, as much a compilation as a composition, able but ill-arranged, which remains to this day a monument of learning.

Death often pressed the cup of sorrow to Pike's lips. Three of his children died in infancy. His first son was drowned, his daughter died in 1869, and the death of his wife was the theme of a melting poem, "The Widowed Heart." His tributes to his friends in the fraternity, as one by one they passed away, were memorable for their tenderness and simple

faith. Nothing could shake his childlike trust in the veiled kindness of the Father of Men, and, despite many clouds, "Hope still with purple flushed his sky."

Pike Died in April, 1891

In his lonely later years, Pike betook himself more and more to his studies, building a city of the mind for inward consolation and shelter. He mastered many languages, Sanskrit, Hebrew, old Samarian, Persian—seeking what each had to tell of beauty and of truth. He left the library or the House of the Temple at Washington fifteen large manuscript volumes, translations of the sacred books of the East, all written with an old-fashioned quill, in a tiny flowing hand, without blot or erasure. There he held court and received his friends amid the birds and flowers he loved so well. He was companionable, abounding in friendship, brilliant in conversation, his long white hair lending him an air of majesty, his face flushing like a child's at merited praise, simple, kindly, lovable. So death found him in April, 1891, fulfilling his own lines written as a boy:

So I, who sing, shall die,

Worn thin and pale perhaps, by care
and sorrow;

And, fainting, with a soft, unconscious
sigh

Bid unto this poor body that I borrow

A long good-bye tomorrow

To enjoy eternal spring on high,

Beyond the sky.

So passed Pike. No purer, nobler man has stood at the altar of Freemasonry or left his story in our traditions. He was the most eminent Mason in the world, alike for his high rank, his rich culture and his enduring service. Nor will our craft ever permit to grow dim the memory of that stately, wise and gracious teacher—a Mason to whom the world was a temple, a poet to whom the world was a song.

ENGLAND'S MASONIC SCHOOL FOR BOYS

By DUDLEY WRIGHT

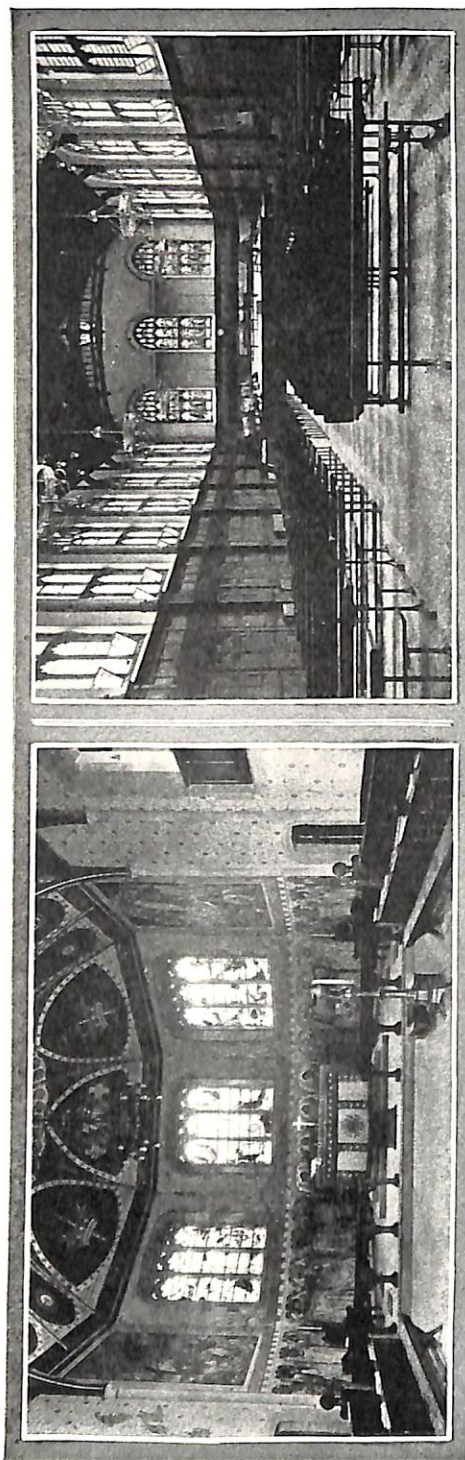
The story is told of a famous man who always looked up and treated with reverence all school boys, because he realized the possibility that he might be holding converse with future rulers of the destinies of nations and countries. The royal Masonic Institution for Boys can claim that at least one of its "old boys" is engaged in the making of the laws of a country, because the Hon. W. L. Kemp, who is a member of the Legislature of the Straits Settlements, is proud to claim that institution as his alma mater. Although up to the present, there is no occupant of the bench of Bishops who can make claim to the like distinction, there are already several names in the clergy list of old Bushey scholars, as there are also to the Army, Law, and Navy lists, as well as on the rosters of the Civil Service, Accountants, Surgeons, Physicians, and Chemists, Civil and Mechanical Engineers, and among the captains of industry.

"The Boy, What Will He Become?" was the title of a well-known poster that was frequently to be seen on English hoardings some years ago. A life leading to dissipation, crime, and destitution, was contrasted with a life leading, through sobriety and study, to an honorable old age. Instead of the educational magazine—a very estimable one, by the way—which this poster advertised, place the Royal Masonic Institution for Boys, and the moral is the same.

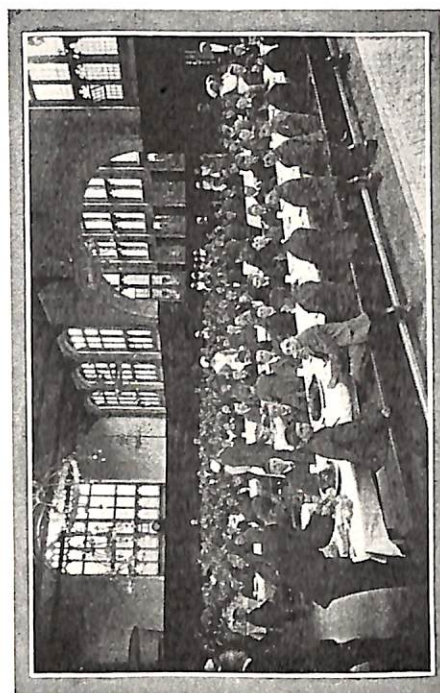
Samuel Smiles is nowadays regarded as being "out-of-date," and booksellers are always ready to part with his books for a mere song, but there is not one that fails to act as a tonic on the mind of its reader. In one of his books he wrote: "It is not men of genius that move the

world and take a lead in it, but men of steadfastness of purpose and indefatigable industry," and these are just the characteristics of the training given in the Masonic Boys' Institution. The art of living well, in the truest meaning of that term, is taught in a thorough manner to the pupils sent by the Craft for adoption under its aegis. "Ah, happy years, once more, who would not be a boy?" wrote Byron, and his words have doubtless been echoed many times by the alumni of the Bushey school, not out of discontent with their lot in life, but merely as a sentiment arising from the happy memories of the past.

The Royal Masonic Institution for Boys is the outcome of a united effort on the part of the Ancients and Moderns. The first effort was made in 1798 by the Lodge of Ancient Mariners, then No. 23, under the Ancients, now No. 30, under the United Grand Lodge of England. In 1808, a similar effort was made by Brother Francis Columbine Daniel of the Royal Naval Lodge, No. 58, a Modern Lodge. Four years after the constitution of the United Grand Lodge of England, in 1813, the two efforts were amalgamated. Until 1834, occasional "benefits" or festivals were held, but since that date the festivals have been an annual function. It was not, however, until 1857 that the first school was built at Wood Green; prior to that date the out-education scheme of education was adopted. Fatherless sons of Masons were maintained in their own homes and educated at approved schools by means of grants. In 1856, there were seventy boys on the strength and in that year, pending the erection of the school at Wood Green, twenty-five boys were housed in Lordship Lodge, Tottenham, in



Two Views of the Interior of the Boys' Chapel



The Dining Room

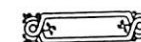


the north of London, purchased for that purpose. The cost of the building at Wood Green, including the purchase of the land, was £94,650. In 1896, the Bushey Grove estate at Watford was purchased for £13,000.

Two years later, the Centenary Festival of the Institution was held in the Royal Albert Hall, under the presidency of the Grand Master, the Prince of Wales (afterwards King Edward VII), when the magnificent sum of £131,203 was collected through 3,400 stewards, a contribution which still stands as a record in the history of the Craft. This stupendous collection made it possible to proceed at once with the erection of the present handsome school at Bushey, which is one of the glories of Freemasonry. The cost of the erection of the chapel and the provision of its furniture, amounting altogether to about £10,000, was defrayed by Brother Charles Edward Keyser, now Provincial Grand Master for Hertfordshire in succession to Sir Frederick Halsey, Dep-

uty Grand Master, who ruled over that province in Craft, Royal Arch, and Mark for half a century. This building provides accommodation for four hundred boys, but there is now in course of erection a Junior School on a site adjoining the existing building, which will provide accommodation for a further four hundred boys, although, as the average number of boys on the strength is 1,100, some three hundred boys will still have to be provided for under the out-education scheme. It is interesting to note, in passing, how the girls have kept persistently to the south of the Thames and the boys to its north.

Many boys proceed from the school to the university, either by winning scholarships provided by the 'varsity, or provided by special funds allotted for that purpose by the Institution, and it is no exaggeration to say that no boy who proves worthy of the privilege fails to obtain it.—Reprinted by courtesy of *Detroit Masonic News*.



GENERAL HUGH MERCER, MASTER MASON

By WILLIAM M. STUART, *Past Master of Morning Star Lodge*

As sparks fly upward, so some men take to an adventurous life. Such was Hugh Mercer, Master Mason, physician, follower of Bonnie Prince Charlie, colonial soldier of Pennsylvania, and sometime Brigadier-general in the army of the United States commanded by His Excellency, George Washington.

About six miles northeast of Inverness, Scotland, is a desolate moor, now distinguished by a cairn and numerous grassy mounds which mark the resting place of those who there died in defense of the cause of Charles Edward, last scion of

the royal Stuarts. It is the field of Culloden.

Here, on April 16, 1746, when the "Young Pretender" and his dwindling army of stark veterans faced the powerful force commanded by the Duke of Cumberland, Hugh Mercer, then but twenty-four years of age, served as assistant surgeon. In the opposing army of King George were at least two other men destined to a place in American history: General Wolfe, the conqueror of Montcalm on the Plains of Abraham, and General Frazier, who fell at Saratoga.

When the survivors of Prince Charlie's army fled before Cumberland's vengeful horsemen, Hugh Mercer managed to make his way to Inverness; later, in disguise, going down to the sea and taking ship for America. He settled in the province of Pennsylvania, but here his life was not to be one of ease and safety. Upon the breaking out of the French and Indian War he took service with his adopted colony and was commissioned, March 6, 1756, a captain.

Following Braddock's disastrous defeat, the frontier of Pennsylvania was exposed to a horror of Indian outrages. In reprisal the colony fitted out an expedition, placed it under the command of Colonel Armstrong, with Mercer leading one of the companies, and dispatched it against the Indian stronghold of Kittanning, where one Captain Jacobs, savage chief of gigantic stature and evil mind, held sway over a rabble more ruthless and less intelligent than himself.

The present Kittanning, capital of Armstrong County, is a pleasant village of about five thousand population, located on the east bank of the Allegheny River forty miles northeast of Pittsburgh, and is served by the Buffalo branch of the Pennsylvania Railroad.

In 1756 Kittanning was relatively as far from Philadelphia as Hawaii is at the present time. Colonel Armstrong's task was far from an easy one, but neither he nor his hardy force of two hundred and eighty colonials were dismayed as they plunged into the wilderness. In due time the little army stood on the hills which flanked the Indian stronghold on the east and gazed through the dense foliage down on the objective.

It was night. The moon, however, cast a weird illumination over forest, river and Indian settlement. Whoops, yells and many fires indicated the exact location of the savage stronghold, the garrison of

which were engaged in a dance celebrating the success of some recent foray. Until such time as the moon should set, Armstrong caused his men to tie their horses and lie down to secure a little sleep.

Eventually the tumult and the shouting died, the fires sank, the moon disappeared and the first flush of dawn mantled the sky.

The provincials now descended the mountain and fell upon the hostiles, some of whom were sleeping in the thirty-odd houses of the settlement, while others had camped in a cornfield.

The fight was bitter. Captain Hugh Mercer was severely wounded in the left arm and borne by his companions to a near-by hill. The savage Captain Jacobs, aided by his seven-foot son, rallied the Indians and put up a strong defense behind the log walls of the cabins. Fire was called in to aid the whites. Choosing death by the leaden bullet rather than by the flames, the Indians dashed from their burning houses. A sirocco of rifle-breath smote them. The chief, his giant son, and about forty of the warriors were killed, the settlement reduced to a smoking ruin, then Armstrong, fearing interception from Fort Duquesne, retreated. Through some sort of blunder Hugh Mercer was left behind. Wounded and without food, the captain was alone in the wilderness.

But resourcefulness seems to have been ever a distinguishing trait of Mercer. By the river's bank he picked up two freshwater clams. Raspberry bushes supplied him with fresh berries. He turned his face toward Fort Cumberland and plunged into the forest.

For days he wandered. Game proved scarce; save only roots and berries he found little to eat. His wound troubled him sorely, he developed a fever, he grew weak and gaunt. Fortunately he met no Indians. But starvation stalked ever grim and relentless by his side.

Then one day, while making his way through a grove of pines, the famishing captain suddenly heard that ominous sound ever after to be remembered: the whirring of a rattlesnake. The reptile, coiled and ready for battle, lay near the roots of a large pine.

With a sweeping blow of his sword, Mercer severed the head and neck of the snake from its body, then, building a fire, roasted the reptile to a turn and ate it! He found the flesh palatable and was much strengthened by his repast. Fourteen days after leaving Kittanning he staggered into Fort Lyttleton. In recognition of his services in this campaign the city of Philadelphia voted Captain Mercer a medal.

During autumn of the same year, Mercer, having recovered from his wounds and exposure, made a trip of inspection among the frontier forts in company with Colonel George Washington, his close personal friend and Masonic brother.

Washington had been made a Mason but a few years prior to the breaking out of the war, and it is probable that Masonry had much to do with drawing these officers together. Their friendship continued unbroken until Mercer's glorious death twenty-one years later.

After General Forbes had captured Fort Duquesne, Mercer, now a lieutenant-colonel, was left in command of this important post, re-named Fort Pitt.

Upon the close of the French and Indian War, Mercer settled at Fredericksburg, Virginia, and resumed the practise of medicine. But the outbreak of the Revolution found him active in the cause of his country. In 1775 he commanded three regiments of Minute Men, and the next year was very busy organizing and drilling Virginia militia. On June 5, 1776, Congress commissioned him a brigadier-general in the Continental line.

General Mercer participated in the

battle of Long Island, the skirmish at White Plains, and the retreat through New Jersey. He was delegated by Washington to lead a projected attack on Staten Island, but this raid was finally abandoned.

After the defeated and dispirited American army had relinquished New Jersey and collected on the west bank of the Delaware near Philadelphia, Mercer was one of the first to propose to Washington the assumption of an offensive movement against the enemy. This suggestion was adopted by the commander-in-chief and led to the Trenton-Princeton campaign with the ultimate result that most of New Jersey was regained for the patriot cause.

All through the bitterly cold night of December 25, 1776, Mercer rode by the side of his chief, and during the following gray morning hours led the column into Trenton. With the death of Rall and the capture of his Hessians the tide of the Revolution changed.

A week later when Washington's army lay cooped up behind the Assanpink Creek it was Mercer who proposed the march around Cornwallis's force, the attack on the British reserve at Princeton, and the race for New Brunswick to capture the enemy's stores.

The next morning General Mercer led the advance to Princeton. The brilliant rays of the winter sun sparkled on frost-covered trees, hedges and brook, bayonets gleamed, the rhythmic tread of the marching column sounded on frozen soil, but the day before sticky mud.

The sheen of scarlet was now observed in the distance. The British Colonel Mawhood with his brigade was marching toward Trenton to re-inforce Cornwallis. The surprise was mutual.

Recovering more quickly than his opponent, Mercer led his force in a rush to the hedge near the residence of a Mr.

Clark. From behind this cover the Americans delivered a volley at the British. The advance regiment of the enemy now deployed into line, a billowing cloud of smoke hissed them for a few moments, then out of the battle-fog they came plunging with fixed bayonets.

The British volley had unhorsed Mercer. And now his raw troops refused to stand. Incontinently they fled, leaving their commander to be bayoneted by the charging enemy.

At that time the American soldiers had not yet acquired the discipline they attained later in the war. According to Lossing, the American regulars, after they had been trained and disciplined by Baron Steuben, were *never* defeated in battle by an equal number of the enemy. But Princeton came early in the struggle.

Followed by reinforcements, Washington galloped to the place of disaster, rallied the troops, headed a counter-charge and sent the enemy whirling into Princeton.

* * *

Mortally wounded, Mercer was carried into Mr. Clark's house, and there, nine days later, he died. On January 14, his body was conveyed to Philadelphia and interred in Christ churchyard. Over his grave was placed a marble slab bearing

the simple but eloquent statement: "In memory of General Hugh Mercer, who fell at Princeton, January 3rd, 1777."

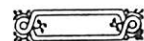
Thus at the age of 56 died the most promising officer, save only Washington, of the American Revolutionary leaders.

In 1840 Mercer's remains were removed to Laurel Hill Cemetery where an imposing monument was erected to his memory. On the west side of this monument was placed the following inscription:

"General Mercer, a physician of Fredericksburg in Virginia, was distinguished for his skill and learning, his gentleness and decision, his refinement and humanity, his elevated honor, and his devotion to the great cause of civil and religious liberty."

Congress decreed that General Mercer's youngest son should be educated at the expense of the Republic. This was done, and he attained the rank of colonel, dying at Fredericksburg at an advanced age.

In 1897 a monument erected by the Mercer Engine Company of Princeton on the spot where the general fell was unveiled by a great-great-grandson of the Revolutionary hero. Today throughout the land he helped to free, many counties, towns and villages bear his name.



WHO KILLED THE LODGE?

"It's lodge meeting night," said Brother Brown, "But I don't think I'll go down; I'm tired and it's pretty cold tonight, And everything will go all right If I'm not there." So he sat and read The paper awhile then went to bed. Having stayed at home from the meeting.

"It's lodge meeting night," said Brother Gray, "But I guess I had better stay away; I don't like the way the young folks take Things into their hands and try to make The 'Good of the Order' all jokes and fun, And I think something sensible ought to be done."

And he stayed at home from the meeting.

Thus one and another made excuse, And said as long as they paid their dues And assessments promptly they could not see What the difference was if they should be Away from the lodge room on meeting night, And argued to prove they were right In staying at home from the meeting.

And the earnest officers of the lodge, And the faithful few who didn't dodge But did their own and others' work, Fulfilling the tasks that others shirk, Grew discouraged at last and in dismay, The Grand Lodge took the charter away, Because all stayed at home from the meeting.

—*Flint Hills Craftsman.*

ENGLISH IMPRESSIONS OF AMERICAN FREEMASONRY

Sir Alfred Robbins, who headed a fraternal delegation to Canadian and U. S. A. Grand Lodges, gives the following conclusion to his report, as being his general impressions of the American jurisdictions.

Since my return home, I have had both time and opportunity to consider generally what I had learned from this visit to the United States; and the chief lesson I draw from all my experiences—and this is a counsel to be given to brethren on both sides of the Atlantic—was to avoid hasty judgments formed on first impressions. In regard to such differences as are plainly visible between the system of Grand Lodge and lodge government in the United States and our own jurisdiction—differences, it is ever to be understood in degree but not in doctrine—national characteristics and local circumstances always and most steadily have to be borne in mind. A marked divergence in national psychology accounts for the one difference which, to the Englishman, is most apparent—and that is that what we, as Freemasons, present to the mind's eye, is in America represented to the bodily vision. It is impossible openly to speak more on so delicate a matter; but I would record the opinion that the manner in which the dramatic story of our earliest-known workings has developed into the acted drama now seen across the Atlantic, demands closest study from those Freemasons, both English and American, who desire to know what are the differences in practice here and there, and how and why they arose.

When such a study is undertaken, it would always have to be with full realization of the temperamental and psychological differences between the English and the American peoples—differences more easily observed than accounted for.

It would be difficult to explain why the English brother—who is as scrupulous to conceal marks of his Freemasonry from the outside world as his American brother is ready to display them, and who in his Masonic observance is as reticent of emotion as the American is ready with drama—should have in craft Masonry a far more ornate display and difference in clothing, whether in Grand Lodge or in private lodge, than is used by the overwhelming body of symbolic or Blue Masons in the United States.

This is a problem which affects us all but there also are problems which directly touch American lodges alone, as there are those which directly touch English lodges alone. Concerning these, which, at the most, are non-essential in their basis, it is well that each body should exercise both toleration and patience, and not seek to impose its opinions, even by implication, the one on the other.

As to Masonic practice generally, American Masons appear to pay a degree of deference to the precise words of James Anderson on constitutional points, and of William Preston on points of practice, which English brethren who have studied those eighteenth century Masonic writers at closest hand are unprepared to share.

In this country we do not regard either as an infallible authority; and our belief is that much of our strength has come from having been able to differentiate with clearness between what in them is of permanent value and what personal opinion.

But it is always to be borne in mind that the forty-nine Grand Jurisdictions which exist in the United States are entirely independent of each other, having no central authority, acting on their own regulations, and by their own methods of

government, within their several boundaries. As a consequence, the composition of the various Grand Lodges, the method of selection of the several Grand Masters, and even the term of service of these high officers, vary greatly with the Jurisdictions, just as does the working of the private or subordinate lodges.

Amid much that is strange and often exuberant, the fraternal observer cannot fail to be impressed not only by the skill and assiduity with which, despite extraneous attractions, the concerns of American symbolic lodges are managed, and the zeal and ability with which the leaders promulgate the genuine principles and tenets of Freemasonry, but by the almost limitless patience the brethren display in the discharge of their Masonic work.

This last characteristic is the more noteworthy in face of the overwhelmingly large size of very many of the lodges; but it is good to recognize the keen sense of order displayed within the doors of the Grand Lodges and private lodges alike, while the strict regard paid to the presiding officer is voluntary discipline of the best kind. It further is well not only to note but to appreciate the keen interest in Masonic problems, both practical and philosophic, and the informed concern with Masonic questions of international interest, manifested by the foremost brethren in the jurisdictions I visited.

There is, however, one striking difference in Grand Lodge methods of government which aroused my keen attention, and appears worthy of our consideration.

Even in the largest American jurisdictions, no such divisions exist for purposes of local self-government as our provincial or District Grand Lodges; but the supervision of the lodges is undertaken, and their discipline directly maintained, by a system of District Deputy Grand Masters.

Each of these has a comparatively,

though varying, small number of lodges, given directly into his charge during his term of office, which may, or may not, be for longer than a year. The District Deputy Grand Master is held responsible for visiting every lodge under his charge during the year, and reporting on its work to the Grand Master, who in many cases meets these officers of his own appointment before each Grand Lodge Communication, and enjoins them as to their duties and the manner in which good results can be obtained. To some extent this is done in many of our provinces by a system of visitation under the Provincial Grand Master's special direction. But that system is not universal, and, in any case, it does not apply to London; and, therefore, a closer examination of the American plan, with an attempt to estimate its full value, would, I believe, be of much use to ourselves.

Two phases of American Masonic activity are especially to be noted—the great and growing exercise of benevolence, and the ardent expansion of temple building. In each case, American Freemasons mainly rely on a Grand Lodge levy rather than on the voluntary system; though individual gifts, and especially for benevolent objects, are many and munificent. I had the privilege of visiting the Masonic Homes of Pennsylvania, Missouri, and Ohio, at Elizabethtown, St. Louis, and Springfield respectively, while only pressure of time prevented me from inspecting the Great New York institution at Utica. At each of these, girls, boys, and aged Freemasons and their widows and other dependent female relations have their separate homes, situated within the same area; and all are splendidly looked after. It would be impossible in so vast a country as the United States to have three centralized institutions such as we possess in England; but there is a growing tendency to erect these homes in ju-

risdictions where they have not previously existed, and to extend such as are already in full work. New York, indeed, at the Grand Lodge Communication I attended, determined to make a very strong effort in the way of extension.

One other phase of what may be termed Masonic aid-work demands note and attention.

In various American jurisdictions there have been established Masonic Bureaus, Masonic Relief Boards, and Masonic Service Associations. Certain of these appear to exercise the functions here attempted to be covered by employment exchanges and friendly societies; and the first-named are an extension of Masonic effort into the relationship of employer and employed which invites careful investigation. It is claimed for these bodies that they have earned the confidence of both sides to the labor problem; and their existence and energies are not to be ignored.

In regard to Temple building, American effort is not confined to the large and splendid edifices which are being erected all over the country for individual lodges and Grand Lodges, but is extended to the George Washington National Masonic Memorial.

This last great building, when complete, will cost over a million pounds, the main portion being raised by a levy of one dollar on every subscribing member of an American lodge, on approval of the project by its Grand Lodge.

It is being erected not far from Mount Vernon, Virginia, the first President's home, and near the town of Alexandria,

where he was the earliest Master of the Alexandria Washington Lodge, still in existence, of which he remained a working member to the end. The edifice will form a central rallying point and place of pilgrimage for American Masons wherever dispersed; and it is regarded as truly symbolizing the unity of American Freemasonry.

But a very great difficulty that often presents itself to the visiting Englishman, and one with which, from instinct, he is out of sympathy, arises from the extremely varied and remarkably strong bodies in the United States which, though not directly, are in some way associated with Freemasonry. In this regard, considerations of genius populi as well as genius loci must always be held in mind; and it would be unseemly to dogmatize regarding detailed matters which immediately concern Masonic organizations not our own. But without attempting to enter into particulars respecting individual semi-Masonic or pseudo-Masonic American bodies, I would definitely state the opinion that Freemasonry, as we know it here, stands in no need of extraneous organizations over which the authorities of the craft have no control, but for the practices of which Freemasonry generally is apt by the outside world to be held responsible.

I therefore, am strongly of opinion that the rulers and administrators of the craft would be well advised to watch with the closest attention any attempts to introduce similar bodies into the English jurisdiction.

APRIL MASONIC ANNIVERSARIES

Freemasons of the United States will remember in April, with profound appreciation the services to the Craft of Benjamin Franklin, who was a leader of the Fraternity and at one time served as Grand Master of Masons of Pennsylvania. His death occurred on April 17, 1790. Benjamin Franklin became a member of St. John's Masonic Lodge, Philadelphia, in the year 1730. In 1734 he was elected Grand Master of Masons of Pennsylvania; from 1735 to 1738 served as secretary of St. John's Lodge; in 1749 was Provincial Grand Master; in 1776 affiliated with Masonic lodges in France; in 1777 was elected a member of Loge des IX Soeurs (Nine Sisters or Muses) of Paris. He assisted at the initiation of Voltaire in the Lodge of the Nine Sisters in 1778; in 1782 was elected Venerable Master of this lodge. Franklin was elected Venerable d'Honneur of Lodge de Saint Jean de Jerusalem on April 24, 1785. This reference reminds us that Voltaire, the greatest of all Frenchmen, was made a Mason in Paris on April 7, 1778, at which time Benjamin Franklin assisted in the ceremony. It is said that at the time Voltaire was initiated fourteen Roman Catholic priests, nine of whom were Jesuits, were members of this most cosmopolitan Lodge of the Nine Sisters.

Scottish Rite Leader

Albert Pike, who was undoubtedly the greatest Masonic scholar of all times, died on April 2, 1891. At the time of his death he was Sovereign Grand Commander of the Scottish Rite of the Southern Jurisdiction, and his Masonic writings had been recognized and appreciated by honors conferred upon him by Masonic grand bodies throughout the world.

Every month brings up Masonic anni-

versaries that closely connect the Craft with revolutionary days. Thomas Jefferson, the famous writer of the Declaration of Independence, was born in Virginia on April 13, 1743. His name also appears upon the roll of the Lodge of the Nine Sisters, (the Muses) of Paris.

Benjamin Rush, a signer of the Declaration of Independence and famous as a statesman in the early history of the new nation, was born on April 9, 1743, and he, too, was a Mason.

Another signer of the Declaration of Independence was Roger Sherman, also a Mason, who was born April 19, 1721.

Fighting Irishman

Virtually all the generals in Washington's army were members of the Craft. Major Gen. John Sullivan, the fighting Irishman, was installed Grand Master of Masons of New Hampshire, on April 8, 1790. General Rufus Putnam, whose exploits are known to every schoolboy, was born at Sutton, Mass., on April 9, 1738. He was raised a Mason in American Union Lodge, in 1779. When the Grand Lodge of Ohio was organized in 1808, he was unanimously chosen Grand Master, but declined the honor because of the infirmities of age. Two other famous revolutionary generals are Maj. Gen. Peter Muhlenberg, who was made a Mason in Lodge No. 3, of Philadelphia, on April 13, 1779, and General Mordecai Gist, who was the first Worshipful Master of Army Lodge No. 27, chartered by the Grand Lodge of Pennsylvania, on April 4, 1780. General Gist was Grand Master of Masons of South Carolina in 1790. He had received the Master Mason degree on April 25, 1775.

Robert Livingston, who was Grand Master of Masons of New York, was Chancellor of the State of New York at

the time of Washington's inauguration and administered the oath of office to the new President on April 30, 1789.

John Paul Jones, founder of the American Navy, was buried in Paris and his remains discovered on April 14, 1905. On April 24, 1906, his remains were interred with pomp and ceremony at Annapolis, Md. He was a member of St. Bernards Lodge No. 122, Kirkcudbright, Scotland.

Joseph Brant,—Thayendanege, the Mohawk Indian Chief,—was made a Mason in London, England, on April 26, 1776. There is a very romantic story told of how he rescued John McKinstry from a burning stake after McKinstry had given the Masonic sign of distress.

Traitor's Name Erased

Benedict Arnold, onetime American hero and afterwards traitor, was made a member of Hiram Lodge No. 1, New Haven, Conn., on April 16, 1765. The records of the lodge show that after his trial and sentence, his name was erased from the membership and he was abandoned as a Mason.

English Masonry will remember with deep respect the work of William Preston, who died April 1, 1818. He was the author of *Illustrations of Masonry* and had much to do with formulating the ritual and ceremonies of early Masonry. The Duke of Wellington was born on April 29, 1769. He was raised a Mason in Lodge No. 494 on the Irish Roll, held at Trim, in the County of Meath, in 1790.

Edward Gibbon, who won immortal fame as the author of the *Decline and Fall of the Roman Empire*, was born April 27, 1737. He was a member of Friendship Lodge, No. 6, in London, in which lodge he was raised in 1775.

Louis Kossuth, the Hungarian patriot, was born at Monok, Hungary, on April 27, 1802. This great Liberator was made a Mason in Lodge No. 233, while

visiting the City of Cincinnati, Ohio, the latter part of February, 1852.

President James Monroe, who will ever have a conspicuous place in American history as the author of the Monroe Doctrine, was born in Virginia on April 28, 1758. He was made a Mason in 1776 in the St. Johns Regimental Lodge, before arriving at twenty-one years of age.

Roosevelt The Mason

President Theodore Roosevelt received the Master Mason degree in Matinecock Lodge, No. 806, Oyster Bay, N. Y., on April 24, 1901.

Shriners will be interested in the anniversary of the conferring of the Scottish Rite degrees upon William J. Florence, the celebrated American actor, in whose fertile imagination was born the idea that later developed into the Order of the Mystic Shrine. Florence received the Scottish Rite degrees on April 21, 1867.

The historical ride of Paul Revere, who later became Grand Master of Masons of Massachusetts, occurred April 18, 1775.

The first cornerstone to be laid in the District of Columbia was laid on April 15, 1791, under the auspices of the Masonic Fraternity. The stone marked a square at a point a little below Alexandria, Va.

Among living Masons many will be honored, and of the most conspicuous may be mentioned Chauncey M. Depew and Edwin Markham. Brother Depew was born April 23, 1834. He became a Mason early in life and his services to the Fraternity have been recognized by the conferring of the 33rd degree upon him. Edwin Markham, whose poems, *The Man with the Hoe* and *Lincoln*, place him among the foremost poets of his time, was born April 23, 1852. In the early 80's he was raised a Mason in Acacia Lodge No. 92, Coloma, Cal.

\$4,500,000 MASONIC PEACE HOME

*Erection of Such a Temple at London Assured as Memorial to War Heroes—
American Architects in Competition on Plans and Specifications—
Big Site Acquired*

After nearly five years of quiet but persistent endeavor, there is promised realization of the projected Central Home of English Freemasonry, it is learned from a copy of an address recently delivered by R. W. Sir Alfred Robbins, received by R. W. Bro. Ray V. Denslow, Grand Secretary of the three higher York Rite bodies, with headquarters in the Board of Education building.

The Temple is to be erected at London, occupy an extensive freehold site with approaches on three sides, already acquired through the United Grand Lodge, and cost more than \$4,500,000. In addition to the area held in fee, the United Grand Lodge has options on further adjoining space, so that eventually the Temple will, if plans do not miscarry, be the largest and most imposing Masonic structure in the world. More than 300 architects, in all parts of the civilized world, are to compete in plans and specifications, under invitation.

The projected Temple was suggested in 1919 by the Duke of Connaught, Grand Master of the United Grand Lodge, at the great Masonic peace celebration at the Royal Albert Hall. At that time he said: "The great and continued growth of Freemasonry amongst us demands a central home; and I wish it to be considered whether the question of erecting that home in this metropolis of the Empire, dedicated to the Most High and worthy of the great traditions of the United Grand Lodge of England, would not be the most fitting peace memorial."

Addressing the Provincial Grand Masters after installation of the Prince of Wales as Grand Warden in October, 1922, the Grand Master gave them this admonition: "I would ask you to do everything

in your power to further the cause which I have so much at heart, as I am anxious to see, within a reasonable time, the erection of a memorial worthy of those who have made the great sacrifice."

The true reason for the movement, attributed by Bro. Robbins to the Duke of Connaught, is "the creation, as a rightful sequel to that impressive gathering, the peace celebration, of a perpetual memorial of Masonic gratitude to Almighty God for the special blessings He has been pleased to confer upon us, both as Englishmen and as Freemasons, whereby we can render fitting honor to the many brethren who fell in the war, and the greater number who, having fought therein, are, happily, still among us."

The idea that such a memorial should be erected, Bro. Robbins declared, has been accepted throughout the Craft "as eminently fitting and desirable; and there has been just as general acceptance of the idea that such a memorial should not be a monumental mass of stone or metal, but a living thing which shall both symbolize and embody the growth, the greatness and the grandeur of the Grand Lodge of England. This practical attempt to realize the ideal we have set before us would take shape in such an edifice in the metropolis of the Empire, and the abiding place of Grand Lodge, as would insure the possession by the Craft of not only a glorious Temple, not merely adequate administrative offices, but, as the Grand Master phrased it, a central Masonic home. This could form a rallying point and a resting place for the myriad brethren who visit London, not alone from the provinces of England and Wales, but from the many hundreds of our lodges beyond seas. These would thus, for the first time,

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be afforded an opportunity for Masonic fellowship which would make for the truest fraternity, and would inspire many a visit to this country which would not otherwise be undertaken."

The competition on plans and specifications between architects, including some from the United States, will be conducted in two stages, the first being a sketch and the second a final one. Not fewer than ten designs are to be selected from those submitted in the first competition, which closes next spring, and from these a further selection of six designs will be made, the authors of the latter to be invited to submit detailed plans and designs in the final competition. Each of the latter six architects submitting a bona fide design in the final, in accordance with instructions and conditions drawn and issued by the assessors, will receive an honorarium of 500 guineas. Three assessors have been appointed. The first of these is Sir Edwin Lutyens, R. A., an architect of eminence nominated by the President of the Royal Institute of British Architects; the others are an architect of eminence and a Freemason, nominated by the special committee of Grand Lodge, and the Grand Superintendent of Works. The conditions governing both competitions are in accordance with the regulations of the Royal Institute of British Architects.

Up to the time of the statement made by Bro. Robbins, he declared, no fewer than 459 lodges in London have become what he termed "Hall Stone Lodges," meaning that they had given their unqualified sympathy and practical support to the project. This is more than half the total number of London lodges, it is stated, "and something like two-thirds of the others have given their promise to do their best to satisfy this qualification. That sufficiently disposes of the idea, which had no true foundation from the outset, that the capital of the Empire was lukewarm in its response to the Grand

Master's appeal. The provinces and districts are worthily pursuing the same course, and every week—indeed, every day—strengthens their resolution to proceed in the direction of success.

"Let us build wisely, let us build surely, let us build faithfully, let us build not for the moment, but for future years, seeking to establish here below what we hope to find above—a house of many mansions, where there shall be room for all." These were the words concerning the British Commonwealth of Nations uttered by one of the most distinguished statesmen of today, who is likewise a brother of our own. I echo and emphasize them now, in regard to the Central Masonic Home of English Freemasonry; and I commend them to the thoughts and the hearts of all. Never, as with all my power I would urge on all the brethren, has such an ideal been presented to the Craft. What will be its realization? Of the splendid end that will await us I have no doubt. Gratitude to our glorious dead, loyalty to our illustrious Grand Master, devotion to the eternal principles of brotherhood inculcated throughout the tenets and practices of the Craft, all join in arousing support for the peace memorial. As I have indicated, from the metropolis of the Empire, from the east and the west, from the north and the south of the homeland and of Britain beyond seas, testimonies of adhesion are daily being received. It may not be given to some who are the most strenuously working in the movement to see the full fruition of so great a plan. But they will pass from among their brethren with the satisfaction of bequeathing to their sons and their grandsons in the Craft the proof for all time that the Masons of today were prepared to make a supreme effort to prove in most practical form their gratitude to the dead, their loyalty to the living, and their abiding and unshakeable belief in the eternal principles of a glorious Craft."

MAKING MASONS AT SIGHT

By WM. L. BOYDEN, 33°

Librarian of the Supreme Council, A. A. S. R., S. M. S.

An historical resume of this practise substantiating the contention that it is one of the prerogatives of the Grand Master of a Grand Lodge. The unbroken tradition of the centuries

I propose in this paper, not to discuss the question of the authority or non-authority of Grand Masters to make Masons at sight, but to give the facts as they exist and compile a statement of the more important evidence substantiating the claims of many Grand Masters as to their prerogatives in the premises, gathered from much material which I have collected from time to time.

In the first place let us understand that the phrase "at sight" is a misnomer. The majority of Masons think the term is equivalent to a Grand Master touching one on the arm or head and saying "You're it," or "You're now a Mason," and that this mere statement constitutes him a full-fledged member of the Craft. A perusal of the following pages will enlighten the reader as to just what the phrase does mean among Masons and will, I think, be a revelation to many in showing that the practice is not as infrequent as they suppose it to be.

IN EUROPE

Lord Lovell, being Grand Master in 1713, he "formed an occasional lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons.

His Royal Highness, Frederick, Prince of Wales, on November 5, 1737, was made an Entered Apprentice and Fellow Craft, at an occasional lodge held at his palace at Kew, by the Rev. Dr. Desaguliers. The Prince was afterwards made a Master Mason at an occasional lodge.

February 16, 1766, Lord Blayney, the

then Grand Master, convened an "occasional lodge" at the Horns Tavern, Palace-yard, and initiated, passed and raised the Duke of Gloucester.

His Royal Highness, Henry Frederick, Duke of Cumberland was initiated, passed and raised at the Thatched House on February 9, 1767, by John Salter, the Deputy, acting as Grand Master.

In 1787, the then Prince of Wales was made a Mason "at occasional lodge convened," says Preston, "for the purpose, at the Star and Garter, Pall Mall, over which the Duke of Cumberland, Grand Master, presided in person."

If the accounts be true, Frederick the Great received all three degrees in one night. William I, Emperor of Germany, received all three degrees by direction of the "Grand Masters' Union," May 22, 1840, the gavel in use on that occasion being the same that had been wielded an hundred years before by Frederick the Great.

CALIFORNIA

Grand Master B. D. Hyam conferred the three degrees "at sight," in 1852, on a candidate who had been rejected by one of the lodges in San Francisco.

DISTRICT OF COLUMBIA

The hero of Santiago, Admiral Winfield Scott Schley, was made a Mason at sight by Grand Master John Henry Small. Here is what he says in his report to the Grand Lodge in 1899:

On October 21, 1899, by virtue of the power vested in me as Grand Master of Masons of the District of Columbia, I conferred the degrees of Masonry, at sight, upon Admiral Winfield Scott Schley, the Admiral being at that time under orders to proceed to take charge of the South Atlantic Squadron, and he having ex-

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pressed a great desire to become a Mason prior to his leaving this country.

In exercising the right vested in me, I deemed it a great pleasure to be able to confer the degrees, with the assistance of Benjamin B. French Lodge, No. 15, upon so distinguished an American citizen.

MARYLAND

Thomas J. Shryock, Grand Master of Maryland, in his annual report to the Grand Lodge, in 1897, said:

By virtue of the authority in me vested as your Grand Master, I convened an emergency lodge, and made "at sight," His Excellency, Lloyd Lowndes, Governor of Maryland, a Mason. An erroneous idea has arisen in the minds of many of the fraternity as to the ceremony of making a Mason "at sight," and, to erase this wrong, and perhaps damaging impression, I deem it but proper to say that, in the making of a Mason "at sight" by the Grand Master, the candidate is required to pass through all the forms and ceremonies incident to the conferring of the Three Degrees, in the same manner that an applicant does in applying to a subordinate lodge. The impression of some, that the Grand Master by virtue of his authority, touches a man on the shoulder, and creates him a Mason, is entirely erroneous, and as I know that this impression does exist to a certain extent, I think it proper to here state, so that the Craft may understand it throughout our Jurisdiction, that such is not the case. The making of a Mason "at sight" is one of the landmarks of the fraternity, the prerogative of the Grand Master, and I have on two occasions exercised that prerogative, as much for the purpose of not allowing it to become dormant as for any other reason.

NEW YORK

From McClenachan's "History of Freemasonry in New York":

The making of Masons at sight in private lodges under the auspices of the officers of this Grand Lodge was a matter of serious moment and became the subject of consideration and investigation at several sessions of the Grand Lodge.

The information finally came from brother R. J. Vandenbroeck in open session, on December 2, 1795, when he offered the following preamble and resolution:

"Whereas, The Constitution points out that it is the prerogative of the Grand Lodge, and that the Grand Master has full power and authority, when the Grand Lodge is duly assembled, to cause to be made in his presence Free and Accepted Masons at sight, but that it cannot be done out of his presence without his written Dispensation; and whereas on several occasions the Grand Lodge was not assembled for that purpose neither was the Grand Master present, nor was a Dispensation produced;

therefore be it submitted to the consideration of the Grand Lodge as to the propriety of these proceedings."

Many of the Grand Officers being absent it was referred to the next session. On which occasion the subject was considered, and after reading the charges therein contained against some of the presiding officers of this Grand Lodge, it was, on motion,

"Resolved, unanimously, As the sense of this Grand Lodge, that there appears nothing, after an inquiry into the charges brought by Brother Vandenbroeck, against the Deputy Grand Master, Senior Grand Warden, and Grand Secretary, by his proposition to criminate the said officers, but that they acted in conformity to the duties of their offices and the Constitution of the fraternity."

* * *

A Grand Lodge of Emergency was opened in ample form on June 12, 1823, the Most Worshipful Joseph Enos in the chair, who announced that the meeting was called to make a Mason of the Rev. Dr. Hooper Cummings:

Whereupon: The three degrees of Entered Apprentice, Fellowcraft, and Master Mason were conferred on Hooper Cummings by the Grand Master according to the power vested in him by the Constitution of the Grand Lodge of the State of New York.

* * *

On June 23, 1823, the Right Worshipful, the Deputy Grand Master, John Brush, with the assistance of Brother Randall S. Street, Past Master of Solomon's Lodge, No. 6, Poughkeepsie, at the house of the deputy Grand Master at the place aforesaid, conferred the degrees of Entered Apprentice, Fellowcraft, and Master Mason, on the Rev. Dr. John Reed, according to the power vested in the Deputy Grand Master by the Constitutions of the Grand Lodge of the State of New York.

* * *

On June 8, 1837, the Grand Master, Morgan Lewis, informed the Grand Lodge, that with the assistance of the Deputy Grand Master, and other brethren, he had, on the 6th instant, conferred the three degrees of Masonry on the Rev. Charles Vernon Kelly, at sight, and further that he had appointed Brother Kelly Grand Chaplain pro tem.

Finlay M. King, Grand Master of New York, in his annual address, 1862, said:

Several applications have been made to me, either for myself to confer or for authority to some lodge to confer, the degrees at sight. At the last annual communication, a resolution was adopted "respectfully recommending" to the Grand Master and Deputy Grand Master "in no case whatever to grant a dispensation for conferring any degree in a less time than is allowed by law, except the candidate has been duly proposed and accepted in some regular lodge." I have implicitly conformed to this recommendation in all cases ex-

cept one, and should have done so in that case, but for the belief that the Grand Lodge would have been given just grounds for charging me with hyper-criticism and a disregard of the true interests of Masonry, had the application been denied. It was the case of a plenipotentiary appointed by our National Government on an embassy to one of the imperial governments in the East Indies, whose possession of a knowledge of Masonry, as I believe, will have the effect to create and establish fraternal relations with a people whose highest classes practice the rites of Masonry, and yet, on account of their exclusiveness, are almost unknown to the rest of the civilized world. I thought it a case demanding the exercise of my sound judgment and I took the responsibility to do so. There have been two other cases which were earnestly recommended to me by our cautious and able Deputy Grand Master, than whom none can be more prudent in the administrative affairs of the Grand Lodge, which I believe were required by the demands of justice and the best interests of Masonry; but a proper deference to the opinions of the Grand Lodge, as expressed in the recommendation above referred to, constrained me to deny the applications. These two cases and one other to which I might refer, have led me to the belief that the recommendation to which I have referred, and which will be found on page 178 of our annual transactions for 1861, is not required by the best interests of Masonry. I know the resolution was prompted to relieve the first two officers of the Grand Lodge from some embarrassing responsibilities; but while these officers are, or ought to be, conversant with their duties, they should not hesitate to exercise the responsibility which their official positions legitimately devolve upon them. They ought not to ask the Grand Lodge to take responsibilities off their hands which they are originally and specially elected for and designated to exercise.

JAMES T. BRADY MADE A MASON

The Honorable James T. Brady, the famous lawyer and orator of New York, was made a Mason at sight by direction of Grand Master Robert D. Holmes, as appears from his annual report in 1867:

At nearly the close of the Masonic year, I deemed it proper to make the Honorable (now brother) James T. Brady a Mason "at sight," and I did so. I am aware that such an honor is but seldom accorded, and then only in view of great personal merit. Setting aside warm personal friendship, I desire to state my reasons for this somewhat unusual step. The brother named stands second to none as an Advocate in our whole country, and is the exemplar of the younger members of his profession throughout our land: pointing out to them the way that they should go to achieve honor and distinction, and become useful to society in their toilsome walk of life. These qualities, combined with his unswerving love of country, his eminent

social position, his largeness of heart, his breadth of intellect, and his life-long practice of some of the most prominent and beautiful tenets of our profession demonstrated his fitness to receive the honor conferred. These were some, but not all, of the prominent causes that impelled me to the course which I have pursued. There was another reason that had its influence on my conduct which I will briefly state. The tendency of modern Grand Lodge legislation, here and elsewhere in these states, has been toward abridging the powers of the Grand Master as the sole and absolute head of the craft, and among other things, the right of that official to make Masons "at sight," has been criticised, if not doubted. I desired to bring to the surface a power and prerogative that had been gradually sinking out of view, and to exercise them: to the end that the present generation may know that they have an existence, and recognize them also. This I have done, and the records of our proceedings of this session will show to the Masonic world that one at least, of the prerogatives of a Grand Master has been rescued from desuetude in this jurisdiction.

The several degrees were conferred on Bro. Brady in Ivanhoe Lodge, No. 610, New York, by Wor. Bro. Valentine, Master of said lodge, assisted by a constitutional number of brethren.

The Committee on Jurisprudence, most all of whom were distinguished Past Grand Masters of New York (John L. Lewis, Clinton F. Paige, John W. Simons, Joseph D. Evans, Stephen H. Johnson, Isaac Phillips), commenting on this portion of the Grand Master's report, said:

With regard to the right of the Grand Master to make Masons at sight, the position of this Grand Lodge is well defined. It expressly admits the right in its fundamental law—the Constitution; it has only respectfully recommended that the right might not be perverted, and expressed its doubts whether it could be delegated by the Grand Master to any of inferior rank. Most of this Committee have been honored by their brethren with that high office; the proudest distinction that could be expected or hoped, and we would be the last to abridge any of its high prerogatives. But we do know and we regret to be compelled to make the statement, that it has, even in our own past history, been degenerated into a mere matter of revenue—a question of dollars and cents as to the price of the all-healing salve of a dispensation, a species of latomic indulgence for the Masonic sinner, for he it borne in mind, that in such cases, as in most others, it is not the candidate who sins and should be rendered amenable to punishment, but his blind guides, who "strain at a gnat and swallow a camel." In the case before us we are gratified to see the exercise of the

prerogative was abundantly justified in the distinguished subject of it, which was happily chosen, that its correct exercise should not be lost sight of in the very great abuses to which its indiscriminate use has led.

NORTH CAROLINA

It seems that the Grand Master of North Carolina made a Mason at sight in 1864 or 1865, for in the Masonic magazine called *The Keystone*, for December, 1865, published at Raleigh, is this statement:

Since the last convocation of the Grand Lodge of North Carolina, the Most Worshipful Grand Master of this jurisdiction has seen fit, in his wisdom and power, to exercise the right of making a Mason "at sight," or in an "Occasional lodge."

A tinge of romance, although the sequel was most reprehensible, clusters around a report made to the Grand Lodge of North Carolina in 1866 by the Committee on Jurisprudence, involving the making practically "at sight" of quite a large number of candidates. It seems that in 1865 a vessel left the port of Wilmington, North Carolina, having ran the blockade by the Federal navy, and in her voyage touched at Halifax, Nova Scotia, for three days, to coal. During this short time, thirteen persons aboard the blockader, known to the brethren in North Carolina, and others not known, applied to and received from Athol Lodge and Keith Lodge, both of Halifax, the three degrees of ancient craft masonry. These thirteen men were citizens of Wilmington, North Carolina, residing within the jurisdiction of St. John's Lodge, No. 1, of that city, and a majority of them had been rejected by said lodge. One of the number in taking his degree was so drunk that he had to be helped through. Thus we have the spectacle of this large number of men, applying for and receiving the three degrees of Masonry, all in three days, at a place without their jurisdiction, with a brother from North Carolina present and protesting against the pro-

ceedings in vain, while these newly made "Masons," on returning from their voyage, flaunted the fact in the face of the members of the lodge in their own town who had rejected them. The Grand Lodge of North Carolina made strenuous objections against the whole procedure, with what result we do not know.

OHIO

The Grand Master of Ohio in 1851 reported that he had exercised the high prerogative of "making a Mason at sight" with great care, and only after receiving consent of the lodge which had jurisdiction of the applicants, and he had required the degrees to be conferred in a regular lodge, but did not give the names of the persons on whom he conferred the honor.

KOSSUTH MADE A MASON

In February, 1852, the great Hungarian patriot, Louis Kossuth, with four of his suite, while visiting the city of Cincinnati, applied for and received the three degrees in the latter part of February, 1852, from Cincinnati Lodge, No. 133. Wondering if this unusual proceeding had anything to do with "at sight," for it virtually amounted to the same thing, I looked up the proceedings of the Grand Lodge of Ohio, and in the appendix thereto found that the Grand Master was unaware of the transaction at the time, for he says:

I have seen it announced in the city newspapers that the degrees of our order were conferred upon Louis Kossuth while sojourning in the city. If such was the fact you will, as Grand Officer of the Grand Lodge, and at this my request, ascertain which of your lodges conferred the degree. Cause such lodge to furnish you with a certified copy of its proceedings, and of all papers relating thereto, and in reference to the conferring of the degrees, and send such copies to me, with your opinion as to the Masonic regularity or irregularity of their proceedings, together with your official advice in the premises.

W. B. HUBBARD, *Grand Master*.

From an examination of the abstract, or rather a copy of the minutes of Cincinnati

Lodge, No. 133, it is manifest that in the initiation, passing and raising Louis Kossuth, the lodge violated one of the rules of the Grand Lodge, and one of its resolutions.

1st. The application, both by its By-Laws, and the copy of its proceedings, not to have been made at a regular and stated meeting, but at a called and special meeting, this was a manifest violation of Rule IX of the Grand Lodge.

2nd. From the same copy of proceedings, it appears that the candidate for advancement was not examined in open lodge and found qualified for advancement as required by a resolution of the Grand Lodge, page 19, 1847.

I failed to find that any further action was taken on the subject and am constrained to believe that the matter was dropped.

Grand Master Levi C. Goodale, of Ohio, conferred the degrees at sight on Governor Bushnell, as appears from the following extract from his annual address:

Among those who were most enthusiastic in the work of raising money for the Masonic Home was General Asa Bushnell. Although not a member of the Order, but entertaining great admiration for it, he freely gave of his means, and by his example induced many others to contribute to this great undertaking. No one, Mason or profane, rejoiced more than he over the prospect of a Masonic Home in this State. He engaged in this work without any expectancy of sharing in its benefits.

The members of the Craft in Springfield besought me to make him a Master Mason, and the membership of both lodges in Springfield assured me that, in appreciation of their love for the man they would make him an honorary member of each lodge.

Upon making personal inquiry, I found him to have a deep affection for the Order, and that he stood as a man of probity and morality, a good citizen in all the word implies, and I consented to the petition of the Brethren, and on last evening, October 18, 1892, by virtue of my prerogative, I made him a Mason, and commend him to you as a Brother.

WILLIAM HOWARD TAFT MADE AT SIGHT

The interesting ceremonies in connection with the making of William Howard Taft, President-elect of the United States, would form the basis for a separate article, but I can only take the space to quote a brief portion of Grand Master Hoskinson's reference to the subject in his report to the Grand Lodge:

On February 18, 1909, in the Scottish Rite Cathedral, Cincinnati, Ohio, in the presence of a large number of distinguished brethren I exercised my prerogative as Grand Master, and made William Howard Taft a Mason at sight.

As this was an occasion of more than ordinary interest to the Craft because of not only the high standing and eminent character of the recipient, but the rarity of the bestowal of this great honor in the exercise of the Grand Master's prerogative, a few words as to the details of the ceremony may not be inappropriate.

On January 26, 1909, I received the following communication:

Cincinnati, Ohio, January 25, 1909.

M.W. Bro. Chas. S. Hoskinson, Grand Master of the Grand Lodge F. & A. M. of Ohio, Zanesville, Ohio.

M.W. and Dear Brother:

It has come to the knowledge of your memorialists whose names are hereto signed, that William Howard Taft, a resident of the city of Cincinnati, has long entertained a favorable opinion of our Ancient and Honorable Institution, and is desirous of becoming a member thereof, if found worthy; that

His high moral character, unblemished reputation, faithful discharge of public and private duties, and the distinguished services he has rendered the Nation point him out as eminently qualified for membership in our Order, and will reflect luster upon it should he be admitted; that

He would long ago have petitioned regularly for initiation into our mysteries had it not been for his frequent absence from his home in this jurisdiction, in the performance of duties representing the United States of America in other parts of the world, thus preventing him from complying with the usual rule of the Grand Lodge as to the initiation and advancement of candidates: therefore:

We, your memorialists, by reason of the above, believe that it would be a proper exercise of your prerogative as Grand Master, and therefore recommend, that you should tender to this distinguished son of Ohio, Hon. William Howard Taft, the high and rare honor of being made at your hands a Mason at sight.

Fraternally yours,

WM. B. MELLISH, P.G.M.
LEVI C. GOODALE, P.G.M.
JACOB H. BROMWELL, Gr. Sec'y.

I granted the petition and appointed the petitioners a committee to arrange the details of the occasion and to issue invitations in accordance with instructions given by the Grand Master.

PENNSYLVANIA

Michael Arnold, Grand Master of the Grand Lodge of Pennsylvania, in his annual report, 1893, said:

On May 3, 1893, I called a special meeting of the Grand Lodge for the purpose of making

a Mason at sight, and on June 13, 1893, I visited Lodge No. 59 for the same purpose.

This prerogative of the Grand Master is of ancient origin, and while used in but few instances at the present time, nevertheless, as the prerogative exists, I have deemed it proper to exercise it in order that it might not be said that it has become obsolete by non-user. The Ahiman Rezon enumerates among his powers, "To cause Masons to be made in his presence," and "To grant dispensations for making Masons." Many years ago it was quite usual for the Grand Master in person, or by dispensation, to make a Mason at sight. It was done at that time upon merchants and ship owners visiting this city from foreign parts, who, during the time occupied in disposing of their wares and laying in return cargoes, became desirous of being initiated into the mysteries of Freemasonry, in order that they might have the rights and privileges of Brethren while they were among us, as well as elsewhere. This act is now done only upon persons within our jurisdiction, or, in the case of residents of other states, we request a waiver of jurisdiction by the Grand Master thereof before conferring the degrees."

The following is an extract from the special communication of May 3, 1893, above referred to:

Grand Lodge opened in ample form at 4 o'clock, 23 minutes, P. M.

An Entered Apprentice Mason's Lodge was opened when Charles Emory Smith was introduced and received the first degree in Masonry.

The Entered Apprentice Mason's Lodge closed, and a Fellow Craft Mason's Lodge opened, when Charles Emory Smith was again introduced and passed to the degree of a Fellow-Craft Mason.

The Fellow-Craft Lodge closed, when Charles Emory Smith was introduced the third time and raised to the sublime degree of a Master Mason.

The Right Worshipful Grand Master addressed Grand Lodge in reference to the prerogative of a Grand Master to make a Mason by virtue of his presence.

Grand Lodge closed in harmony at 6 o'clock 50 minutes P. M.

JOHN WANAMAKER MADE AT SIGHT

At an emergent communication of the Grand Lodge of Pennsylvania held on March 30, 1898, the world-renowned merchant and philanthropist John Wanamaker was made a Mason at sight, along with two other recipients. We quote from the minutes:

The Right Worshipful Grand Master stated to the Brethren that he had called this meeting for the purpose of making (by virtue of his presence) Masons at sight.

An Entered Apprentice Mason's Lodge was

opened, when Joseph Krauskopp, John Wanamaker, and John L. Kinsey were separately introduced and received the first degree in Masonry.

The Entered Apprentice Mason's Lodge closed, and a Fellow Craft Mason's Lodge was opened, when John L. Kinsey, John Wanamaker, and Joseph Krauskopp were again separately introduced, and passed to the degree of a Fellow Craft Mason.

The Fellow Craft Mason's Lodge closed, when Joseph Krauskopp, John Wanamaker, and John L. Kinsey were separately introduced the third time and raised to the Sublime Degree of a Master Mason.

ALBERT PIKE PARTICIPATES

Col. Charles Augustus May, a hero of the Mexican War, was made a Mason at sight, at Charleston, South Carolina, in 1859. Here is what the Grand Master of South Carolina, Henry Buist, says about it in his annual address of that year:

In the month of March last, Col. Charles Augustus May, a well-known and distinguished officer of the Army of the United States, being on a visit to this city, and having expressed an ardent desire to be initiated into Masonry, which he had been heretofore prevented from doing, in consequence of the cosmopolitan character of his profession, I exercised the prerogative vested in me by the landmarks—and the existence and legitimacy of which has been repeatedly recognized by this Grand Lodge—of summoning an occasional lodge, and making him a Mason by sight. The funds accruing from this initiation were, by my direction, presented to Mrs. ———, the widow of a Master Mason who was in destitute circumstances, and had, on former occasions, received relief from the fraternity of this city.

From the pages of the *Freemason's Magazine and Masonic Mirror*, published in London, issue of June 1, 1859, we excerpt a portion of a newsy letter published in said magazine, and dated at Louisville, Kentucky, April 16, 1859, from Brother Fred Webber, who was present on the occasion mentioned above, and who later became Secretary General of the Supreme Council.

On Saturday evening, March 26th, one of those events occurred, of which the page of American masonic history has no duplicate. Bro. Henry Buist, M. W. Grand Master of South Carolina, called an "Occasional Lodge" for the purpose of conferring the first and second degrees, and again on the 29th, the third degree.

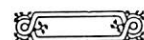
on Col. Chas. A. May, United States Army, the hero of the battle of Buena Vista (Mexico), and capturer of the Mexican general Le Vega—one of the best and finest looking men I ever saw, six feet three inches high, and would weigh three hundred pounds at least. Bro. Buist, Grand Master, opened the Lodge, stated its object, and proceeded to work. His assistants were Bro. Schroeder, J. G. W. (Junior Grand Warden) acting S.W.; Bro. Fred Webber of Kentucky, P.M. acting J.W.; Bro. J. R. Campbell, D.G.M. (Deputy Grand Master) acting Senior Deacon; Bro. Stokes, P.M. acting Junior Deacon, assisted by Bro. Albert Pike, 33°, Past Grand High Priest of Arkansas, and Bro. Albert G. Mackey, 33°, Grand High Priest and Grand Secretary of South Carolina, who conferred the degree and in that remarkably lucid and impressive manner for which he is remarkable.

AN AMUSING PRECEDENT

In closing this paper, let us go back over a hundred and fifty years where we find that there was a practice of private members making Masons at sight, without advising with or acquainting the

Master or other office bearers, for the matter was complained of in the Lodge of Edinburgh in 1767, as having led to the admission of "some persons of low character, bad morals and under age."

Of the use to which fees obtained in this manner were frequently applied, a good example is given in the records of St. John's, Old Kilwinning, at Inverness. On March 25, 1757, John Tulloch was brought up for having "received, entered and admitted" four apprentices, without the advice and consent of the Master and Wardens. He was severely censured for this irregular proceeding and ordered to pay to the Treasurer the dues of their entry; but John's reply was: "that for the two former, he can give no other account of the fees due to the Lodge, *than that he drunk it.*"



"TALE OF THE TRAIL"

This life's a middlin' crooked trail, an' after forty year
Of knockin' round I'm free to say th' right ain't always clear;
I've seen a lot of folks go wrong—git off the main highroad
An' fetch up in a swamp somewhere, almost before they knowed,
I don't pretend to be no judge of right and wrong in men;
I ain't been perfect all my life, an' may not be again;
An' sometimes when I see a chap who seems plumb gone astray
I think perhaps he started right, but somehow lost his way.

I like to think the good in 'em by far outweighs the ill;
The trail of life is middlin' hard and lots of it up hill;
There's places where there ain't no guides or signboards up, an' so
It's partly guesswork an' partly luck which way you chance to go.
I've seen the trails fork some myself, an' when I had to choose
I wasn't sure when I struck out if it was win or lose.
So when I see a man who looks as though he'd gone astray,
I like to think he started right an' only lost his way.

I've seen a lot of 'em start out with grit an' spunk to scale
The hills that purple over there an' somehow lose the trail;
I've seen 'em stop an' start again, not sure about the road.
An' found 'em lost on some blind trail almost before they knowed.
I've seen 'em circlin', tired out, with every pathway blind.
With cliffs before 'em, mountain high, an' sloughs an' swamps behind;
I've seen 'em strainin' thro' the dusk, when twilight's gettin' gray,
A-lookin' for the main highroad—poor chaps who've lost their way.

It ain't so far from right to wrong—th' trail ain't hard to lose,
There's times I'd almost give my horse to know which one to choose.
There ain't no signboards on the road to keep you on the track;
Wrong's sometimes white as driven snow an' right looks awful black!
I don't set out to be no judge of right and wrong in men,
I've lost the trail sometimes myself—I may git lost again.
An' if I see some chap who looks as if he'd gone astray
I want to shove my hand in his an' help him find the way.

OF GENERAL INTEREST

OBSERVES 165TH ANNIVERSARY

Philanthropic Lodge of Marblehead Celebrates Event

Philanthropic lodge, A. F. A. M. of Marblehead, Mass., observed its 165th anniversary, Tuesday evening, March 24, with a banquet in Odd Fellows hall, attended by fully 300 members and guests. The feature was an address by Past Grand Master Arthur C. Prince, of Lowell. It had been planned to have an historical address by the Rev. Thomas M. Mark, of South Boston, a member of the lodge. This however, will be read at a later meeting.

The first Masons in the town of Marblehead, were made in Boston by Jeremy Gridley, provincial grand master, on March 25, 1760, but nothing was done toward forming a lodge for some years. An application for a charter was granted in the meantime, but as the members didn't meet but once a year, it was declared forfeited. The charter was restored and a regular lodge was formed on Jan. 15, 1778. Richard Harris was the first worshipful master and served until 1781.

The war of 1812 took so many of the able-bodied men out of the town that few Masons were left; and so, on June 23, 1812, the lodge voted to surrender its charter. For the ensuing nine years there was no Masonic lodge in the town but in April, 1821, the charter was returned and the Rev. John Bartlett was chosen worshipful master.

A square and compass captured by Capt. James Mugford on the powder ship, Hope, in Boston harbor in 1775, are still used as working tools by the lodge, and the tyler uses a sword famous in history.

NOTED PUGILIST

RECEIVES TESTIMONIAL

Level Club Presents Benny Leonard With Masonic Watch

Perhaps for the first time in the history of boxing in America, a champion was honored by a public testimonial dinner, when friends of Benny Leonard gathered at the Hotel Astor, New York, recently, to pay tribute to him on the occasion of his retiring from the ring as the lightweight champion of the world.

Many men and women high in public life were present, the speakers including Admiral Plunkett, Senator James J. Walker, Will Rogers, Frank Glick, former captain of the Princeton football team and Leonard's superior officer during his army days, Judge Levine, Grover A. Whalen, former commissioner of plants and structures of New York City, presided as chairman of the testimonial dinner committee.

Included among the guests were two hundred members of the Level Club, of which Bro.

Leonard is a member, and a big delegation from Paul Revere Lodge, with which the retired champion is affiliated. After Bro. Leonard responded to the eulogistic addresses he announced that his new field of endeavor would be in the field of physical culture.

On behalf of the Level Club, Bro. Leonard was presented with a gold Masonic watch, suitably inscribed, and in accepting the watch Leonard said that he would prize it dearly and attempt to live up to the high ideals which it represented and the personal esteem of those who had presented it to him. Bro. Leonard's career in the pugilistic arena has been characterized throughout by clean tactics and right living.

BOSTON ASSEMBLY NO. 1, ORDER OF THE RAINBOW FOR GIRLS

Lulu H. Gobrecht, Supreme Deputy—Order of Rainbow, advises that the following dates have been officially accepted for the exemplification of the Rainbow Initiatory Degrees. Points outside of the Greater Boston District are being postponed until May and June, when transportation facilities will be better.

Wednesday, April 1, Salem Chapter O. E. S., Masonic Temple, Salem, Mass.; Friday, April 3, regular meeting at Eastern Star Temple, Dorchester, Mass.; Saturday, April 4, joint A. F. & A. M. Lodges and Eastern Star Chapters, O. E. S. Temple, New Bedford, Mass.; Tuesday, April 7, Blue Hill Chapter O. E. S., Masonic Apartments, Hyde Park, Mass.; Saturday, April 11, Engineers Masonic Blue Room Club, Scenic Temple, Arlington Square, Boston, (at this ceremonial Governor Fuller and staff will be present and present to Boston Assembly No. 1, a State Federation Flag. Only members of the Blue Room Club and the chaperones of Rainbow Girls will be admitted.); Tuesday, April 14, Royal Chapter O. E. S., Medford Women's Club, Medford, Mass.; Thursday, April 16, Roxbury Chapter O. E. S., Eastern Star Temple, Dorchester; Friday, April 17, Dance and Entertainment, Eastern Star Temple, Dorchester; Monday, April 20, Putnam Lodge A. F. & A. M., Porter Square, North Cambridge; Wednesday, April 29, Monitor and Isaac Parker Lodges A. F. & A. M., Waltham Royal Arch Chapter and Waltham O. E. S. Chapter (jointly), Masonic Temple, Waltham, Mass.; Tuesday, May 5, Baalbec Lodge A. F. & A. M. and Mystic Chapter O. E. S. (jointly), Masonic Temple, East Boston.

ANCHOR CLUB OF MASONS HOLDS ANNUAL MEETING

Railroad men with their families and friends from all over the Boston & Maine system gathered in Paul Revere hall, Mechanics building, Boston, Sunday, March 29, for the ninth annual meeting of the Anchor Club.

This club is a social organization of Boston & Maine employees who are Freemasons. President Loren A. Gordon of Medford, was re-elected, as was vice-president Richard P. Whitchee of Melrose, and Arthur T. Mather of the latter city was re-elected secretary and elected treasurer. These directors were chosen: Herbert P. Wells, Chelsea; Arthur H. Slater, Boston; Marshall E. Locke, Melrose; George H. Humphrey, Medford; G. F. Shepard, Somerville; F. E. Towne, Arlington, and C. H. Wiggin, Malden.

President Gordon announced that the club had paid off the mortgage on its clubhouse property at Winona, N. H., recently, completed at a cost of \$6,000.

A ceremony in memory of departed brethren was a feature of the business session.

Luncheon was served in the dining room adjacent to Paul Revere hall and an entertainment program occupied the rest of the afternoon.

Gov. Fuller, who had been invited, wrote with regret that he must be out of the city. Among the guests present were Grand Lecturer Lorenzo L. Green from Medford; Worshipful Master F. Irving Weston of Mt. Hermon lodge, Medford, and Mrs. Weston; Senior Warden, W. E. Scott of Mt. Hermon lodge, and Mrs. Scott; Past Grand Steward George E. Green and Mrs. Green of Medford, and the Rev. R. Perry Bush of Arlington, grand librarian.

The committee in charge consisted of President Gordon, vice-president Whitchee, secretary Mather, W. H. Roberts of Waltham and Walter H. Smith of Beverly.

KNIGHTS TEMPLAR EDUCATIONAL FUNDS

Grand Treasurer H. Wales Lines of the Grand Encampment of Knights Templar, U. S. A., today made public the following report of the present condition of the Knights Templar Educational Loan and Educational Endowment funds:

Meriden, Conn., April 1, 1925.

The Grand Encampment of Knights Templar, U. S. A., at its triennial session held in New Orleans, Louisiana, April, 1922, in compliance with and pursuant to a recommendation of Grand Master Joseph Kyle Orr of Atlanta, Georgia, established a revolving educational loan fund which is to be available to assist worthy and needy students to secure a loan to aid them in completing the last two years of their course in the normal schools, colleges and universities of their states. The grand-master-elect, Leonidas P. Newby, was authorized to appoint a committee, with full power to carry the plan into effect. That committee consists of:

P.G.M., Joseph Kyle Orr, Atlanta, Ga., chairman.

P.G.C., Alexander B. Andrews, Raleigh, N. C., secretary.

P.G.C., Samuel B. Browning, Maysville, Ky.

P.G.C., Thomas J. Jones, Cleveland, Ohio.

P.G.C., Fred A. Aldrich, Flint, Michigan.

Fund \$332,284.65

The Grand Encampment also established an educational endowment fund, the income of which only can be used by levying an assessment of one dollar per annum on each Knight Templar under the jurisdiction of the grand encampment, payable July first of each year; one-half of which was to form a part of the endowment fund, which was supplemented by a transfer of \$100,000 from the fund of the trustees of the grand encampment. The total amount of this fund, April 1, 1925, is \$332,284.65. The total amount of the income from investments received to April 1, is \$15,344.73.

There has been paid by the grand treasurer of the grand encampment before April 1, to the treasurers of the several grand commanderies, to be loaned in their states, and subordinate commanderies, under immediate jurisdiction of the grand encampment to be loaned in their territories, \$225,718.15.

Loans Up to \$200

These loans, in each jurisdiction, will be made by a committee of their own Sir Knights, appointed as their Grand Commander may direct. The loans are made, not exceeding \$200 in one year, to suitable students upon their personal notes, given without any security, with interest at 5 per cent, commencing upon the date of their graduation and the entire amount to be repaid, by annual payments, within four years from that date.

For Connecticut, seven beneficiaries have been awarded loans to a total of \$1,250. The committee having this matter in charge in this state is:

Albert W. Matton, chairman, New Haven; Albert S. Comstock, Norwich; Arthur C. Wheeler, Norwalk; William W. Frayer, Hartford; Benjamin L. Coe, Waterbury.

\$284 From Meriden

St. Elmo Commandery, No. 9 K. T., of Meriden, Conn., has contributed \$284 to these funds.

The chairmen of the committees of some other states are:

Michigan—H. Bruce Moore, Grand Rapids Savings Bank Bldg., Grand Rapids.

Minnesota—A. J. Lobb, Univ. of Minn., Minneapolis.

Mississippi—James B. Alford, McComb City.

Missouri—Bert S. Lee, Springfield.

Montana—Prof. Geo. W. Craven, Masonic Temple, Butte.

Nebraska—Francis E. White, Omaha (Masonic Temple.)

New Hampshire—Clarence I. Hurd, Dover.

Loan Great Help

Georgia and California instituted this plan several months ago and one of the beneficiaries writes as follows:

"The loan I received from the Knights Templar fund has been of the greatest help to me. Through the use of it my past year in school was made possible, and I wish to thank you and the Grand Commandery for this."

Dr. J. R. McCain, president of Agnes Scott College, Georgia, writes:

"I think we have gotten the mass of our girls safely cared for in a financial way for the remainder of the year, and I wish to take this opportunity of writing to you and expressing my hearty thanks for the fine co-operation which has been given by the Knights Templar Educational Loan Fund. Four or five of our best young women this year would have had to drop out of college if it had not been for the kindly aid which your organization had rendered. We could have easily filled their places with other girls who have sufficient funds to go on with their education, but we much preferred to have these particular young women who are most worthy, and only your co-operation made this possible. I trust that the Knights Templar will see the worth while investments which they are making and will continue the good work. I do not know of anything in my recent experiences which has heartened me more in my work than the fact of so many fine men becoming interested in the care of our excellent girls. We are very particular indeed in making recommendations to you for those who ought to be helped and I believe you can rely on the selections which we point out. We have had remarkable success in the loans which we have placed from our own resources and we want to be fully as careful in the matter of your fund."

In the words of Past Grand Master Orr, we have entered upon a plan "that will be helpful to young men and young women of hungry minds seeking to improve their condition by obtaining a better education."

H. WALES LINES,
Grand Treasurer and Treasurer
of these Educational Funds.

GILES F. YATES COUNCIL LODGE OF PERFECTION INSTALLS OFFICERS

Elbridge G. Davis, 32d, was installed as thrice potent master of Boston Lafayette lodge of Perfection, Scottish Rite of Freemasonry, by Sovereign Grand Commander Leon M. Abbott at the annual meeting in the Masonic Temple Friday evening, April 3. Other officers are Gardner R. P. Barker, deputy master; Edward N. West, senior warden; Roy F. Allen, junior warden; William B. Comstock, orator; Frank O. Clark, master of ceremonies, and Alvin F. Pease, captain of the guard.

OLDEST LODGE IN AMERICA HAS LEGISLATIVE NIGHT

Gov. Fuller, President Wells and many members of the state Senate and House were of a party of 147 who were guests of St. John's lodge A. F. and A. M., at the annual legislative night in the Masonic temple, Boston, Monday evening, April 6th.

Among others of note who attended were Atty. Gen. Jay R. Benton, who is a member of St. John's lodge; Secretary of State Frederic W. Cook, Clerk of the Senate William H. Sang-

er; Malcolm E. Nichols, internal revenue collector and master of Aberdour lodge; Edward C. R. Bagley, past district deputy grand master; Geo. H. Dale, past district deputy grand master; Senator Harry P. Gifford of Salem, past master of Essex lodge; Senator Samuel H. Wragg, past master of Norfolk lodge of Needham; William E. Dorman, counsel for the Senate; Fred H. Kimball, superintendent of State House buildings, and Harry D. Wiggin of St. John's lodge, counsel for the House. Addresses were made by Gov. Fuller and President Wells.

FOURTH ESTATE LODGE HOST TO MORE THAN 400 NEWSPAPER MEN Gala Gathering of Great Genius

Features, first-page layouts, rewrites, composition, make-up and all the other "Inside stuff," of newspaper offices were completely forgotten on the evening of Monday, April 13, when makers of the printed page, who are Masons, met as members of the latter craft to observe "Newspapermen's Night" with Fourth Estate Lodge in the Masonic Apartments, Thompson sq., Charlestown.

From all over New England they came, with the largest delegation of all from Worcester, numbering 35, all being welcomed by Worshipful Master Edmund F. Knight, planner of the entire affair, assisted by his officers and committees.

There were, of course, men who had traveled far in the fraternity as well as by rail or otherwise to enjoy an occasion unique in Blue Lodge annals, these including Most Worshipful John Pender, past grand master of the Grand Lodge of New Hampshire.

There were delegations from Brockton, Fall River, Fitchburg, Gloucester, Lynn, Lowell, Salem, Portland, Me., and other places distant as well as those in the immediate Boston District and vicinity.

Rt. Wor. Gorham W. Walker, DDGM, represented the third Masonic District, in which Fourth Estate Lodge is included and the distinguished guests also included Rt. Wor. John W. Withington, DDGM, 25th District; Rt. Wor. Samuel T. Macquarrie, DDGM, 26th District; Herbert Sawyer, PM, Athelstane Lodge, Worcester. George W. Smith, PM, Baalis Sanford Lodge, Brockton; Dr. Tehyi Hsien of the Chinese Trade and Labor Bureau of Boston, and Hon. Martin Hayes, chairman of the Judiciary Committee of the Massachusetts House of Representatives.

After-Dinner Speakers

There were more than 400 at the dinner, which was served after two candidates had received their degrees, one of them by the president of the Hour Glass Club, the other by Worthy Master Knight.

Addresses were made by Past Grand Master Pender, Dr. Hsien, Representative Hayes, Albert F. Gilmore, editor Christian Science Publications, and Past Master Smith.

An official reception was tendered in the lodge room to Deputy Walker, who was accompanied by Deputies Withington and Macquarrie.

The work after dinner was in the third degree, the Hour Glass Club, assisting, as did also a special staff from the Euclid Associates, made up of employees of the Edison Electric Illuminating Company of Boston, there to honor one of the candidates.

The Hour Glass degree staff was made up as follows: Wor. William E. Soule, past master of Aberdour Lodge, Boston, as worshipful master; Stephen Woodhead, Union Lodge, as senior warden; Joseph W. Harpan of Hyde Park Lodge, as marshal; J. Frank Magee of Mt. Olivet Lodge, as senior deacon; Victor A. Davis of Winthrop Lodge, as junior deacon; Walter J. Berry of Prospect Lodge, as senior steward; Louis G. Hirtz of Pequosette Lodge, as junior steward and W. Charles Manson of Dorchester Lodge, Abram Anthony of Mt. Olivet Lodge, and George G. Noren of Union Lodge.

Euclid Associates

C. F. Munger, past master of King Cyrus Lodge, Stoneham, headed the degree staff of Euclid Associates. The other members are S. J. Lent, West Roxbury Lodge, senior warden; Alfred Belcher, King Cyrus Lodge, senior deacon; R. S. Blue, Pequosette Lodge, junior deacon; S. C. Clough, Washington Lodge, marshal; F. E. Smith, Good Samaritan Lodge, Reading, senior steward; Norman Clifford, Lodge of Sterling, Malden, junior steward, and Walter E. Myers, Fourth Estate Lodge, Lewis E. Whitcomb, Orphan's Hope of East Weymouth, W. L. Wescott, Charity Lodge of Cambridge.

An interesting memento of the occasion was a souvenir program having a photographic background, showing the actual columns of a newspaper, with facsimiles of the headings of all the Boston dailies.

CONCORD SHRINERS

WILL BUILD TEMPLE

Bektash Temple of the Mystic Shrine, of Concord, N. H., has begun preparation for the building of a temple to cost approximately \$275,000. The structure will contain an auditorium with 1,500 seats, to be used for initiations and entertainments, and will also have a dining room that will accommodate 1,600, and ample kitchen arrangements. The Masonic bodies of this city and the Eastern Star will also be located in the new building.

ORDER OF THE RAINBOW FOR GIRLS

BOSTON ASSEMBLY No. 1. On March 24 at Vesta Chapter O. E. S., Parker Hall, Charlestown, Officers of the Assembly were presented with a contribution from the Chapter. The worthy patron presented to the Assembly on behalf of Vesta Chapter seven brass lacquered cartridge shell stands for the color station flags and a brass tray for the pot of gold. He explained that all these had been made at the Charlestown Navy Yard for Rainbow Girls. Many prominent Masons were present.

At the regular meeting a large number of

petitions were acted upon: after the meeting Boston Assembly Drill Corps presented an exhibition drill. Music, reading and exhibition dances were also presented by some of the Girls.

Miss Bertha Stevens explained the details of a contemplated "Camp" on Medonac Lake, Washington, Maine, where a large number of Rainbow girls will spend their July and August vacation.

Supreme Deputy Mrs. Lulu Gobrecht suggested a "Sunbeam Club," the objects of the Club being to visit the sick in hospitals, crippled children institutions, orphan asylums, etc., in an endeavor to spread sunshine among these unfortunates. The idea was immediately adopted and Miss Evelyn Ham put in charge.

An orchestra was also proposed and committees appointed to assist in the introduction of new members. Parents were asked to come to all meetings and assist in making one great big happy family.

On April 1 a group of 31 girls were initiated by courtesy for Salem Assembly No. 5, before Salem Chapter O. E. S., in the Masonic Apartments at Salem, Mass. Standing room was at a premium and a handsome collection was taken by the members who witnessed the ceremonial.

On April 4 the officers and choir assembled in Boston at the Public Library from where they were transported via motor busses and several private cars to New Bedford, Mass., where they initiated by courtesy a class of 112 Girls for New Bedford Assembly Order of Rainbow. The officers, choir and chaperones were heartily received by many present and past worshipful master masons and present and past worthy matrons who all assisted in entertaining Boston Assembly and made the visit a most pleasant one, and one long to be remembered by all.

Mrs. Lulu H. Gobrecht, Supreme Deputy for "Rainbow" announces that the following Assemblies have been organized:

Waltham Assembly No. 12—Located at Waltham, Mass.; New Bedford Assembly No. 3—Located at New Bedford, Mass.; West Medford Assembly No. 4—Located at West Medford, Mass.; Salem Assembly No. 5—Located at Salem, Mass.; Lynn Assembly No. 6—Located at Lynn, Mass.; Melrose Assembly No. 7—Located at Melrose, Mass.; Norwood Assembly No. 8—Located at Norwood, Mass. A number of additional Assemblies are in progress of organization.

Mrs. Gobrecht states with regret that she cannot accept all invitations for the Rainbow ceremonial that are received from Masonic Bodies and Eastern Star Chapters: that she now has a special "Degree Team," but even with this extra line up of officers, the girls are becoming tired since they exemplify their initiatory degrees several times every week. She advises that she hopes to have Rainbow Assemblies established in every community where there are a sufficient number of daughters of Master Masons and Eastern Star Members to support an Assembly.

MARYLAND LODGE

OWNS VALUABLE RELICS

There came into the possession of Cambridge Lodge No. 66, of Cambridge, Maryland, at its organization, in 1829, ten chairs of the Chippendale pattern, that had been contributed to the Lodge while it was yet under the jurisdiction of the Grand Lodge of Pennsylvania.

The legend is that in furnishing the old lodge rooms, members were asked each to contribute a chair, and it was agreed that each of the ten members should select from his possessions one of the Chippendale pattern.

In 1892 there was presented to the lodge by the estate of Judge Brice Goldsborough, two Chippendales, and from the Woolford family another, making the collection thirteen in all.

They have attracted national attention, and while they are not for sale, collectors who have seen them have offered as high as \$600 for each of them. In the collection there is but one arm chair and the straight backs are of three patterns. This collection is probably the finest of Chippendales to be found anywhere.

In the Cambridge Lodge for almost 150 years a Bible more than 400 years old has been used. There is no record of how it came into possession of the lodge fifty years or more before the organization of the Grand Lodge of Maryland, but the records show that it has been in use for that period of time. One side of its sheepskin cover has been lost and the title page is gone, but the interior is in splendid condition.

Columbia University, to whom the book was sent for identification, said in its report that it was one of the very rare "Matthews Bibles" printed prior to 1537. It was not printed in England, but the work was done by two English printers in Frankfort, Germany, and the value of the book was about £200 sterling.

DISTINGUISHED VISITOR FROM CANADA

Enoch Bruce Butterworth 33°, Grand Marshal of the Supreme Council for the Dominion of Canada, and who resides at Ottawa City, Ontario, was present and witnessed the presentation and conferring of the 21st Noachite or Prussian Knight degree at the Scottish Rite temple at Washington, D. C. Judge Arthur B. Hayes, 33°, acting as Lieut. Grand Commander, graciously welcomed the distinguished brother who responded, paying warm tribute to the efficient and dignified manner in which the local brethren conferred the degree. Brother Butterworth also touched upon his personal recollections of Albert Pike and bespoke the high regard the Canadian brethren hold for his memory.

Brother Butterworth is a life member of Mecca Temple, Mystic Shrine.

WORK BEGUN ON NEW SCOTTISH RITE TEMPLE

Preliminary steps have been taken toward the erection of a new temple by the Scottish Rite bodies of Philadelphia, Pa. It is expected that the cornerstone of the structure will be

laid early this year, when many distinguished Masons from this and other jurisdictions will be present. The building, which is expected to be second to none in the United States in the matter of conveniences, will contain a large auditorium, with seating capacity of 2,300, and above this will be library and reading rooms. On the floor above will be the banquet hall, with a spacious gallery affording seating accommodations for about 2,100. On special occasions it will be possible to serve more than 4,000 people at one time. In addition to the offices, there will be committee rooms, rehearsal rooms, etc.

MISSOURI PAYS TRIBUTE

TO OLDEST LIVING MASON

Dr. Joseph S. Halstead, of Breckenridge, St. Joseph, Mo., who claims the distinction of being the oldest living Mason, having been raised to the degree of Master Mason in Lexington, Ky., in 1846, attained his 107th birthday on March 4. In harmony with the custom and civic consciousness of the community, every man, woman and child in Breckenridge paid homage to its "oldest and most distinguished citizen" on that date. The mayor issued the usual proclamation which was endorsed by the citizens and all business of whatever character ceased for 107 seconds. The Methodist church bell rang 107 strokes. The ceremony, similar to those of other years, has gone down into the history of Breckenridge as its most solemn tribute of love and respect.

Dr. Halstead is a native of Kentucky, having been born in Louisville. The family moved to Lexington in 1820, and Joseph Halstead was graduated from the Transylvania Medical University in 1840. In 1841 he moved to Richmond, Mo. After practicing medicine in Richmond for some time he decided to return to Kentucky. For many years he was the family physician of Henry Clay, and remembers the occasion of the famous remark, "I would rather be right than be President."

In 1860 Dr. Halstead purchased a piece of land near Breckenridge, Mo., for \$2.50 an acre. Part of this he still retains. He points with pride to the fact that there have been but four owners to this property—the King of Spain, Napoleon Bonaparte, the United States, and himself. Mrs. Halstead, who was Margaret Wickliffe, niece of Charles A. Wickliffe, twice governor of Kentucky, is 96 years old. Both of these old people go to the polls and vote, enjoy the society of their friends, and are reasonably active about their home. The Halsteads have eighty living descendants.

WILL HAVE CAFE IN

NEW MASONIC TEMPLE

The basement of the new United Masonic Temple, Chicago, Ill., is to be leased for a restaurant at the annual rental of \$31,500, or at the rate of \$2.50 a square foot. The cafe will open about January of next year and it is tentatively planned to call it The Singapore.

TREASURER OF ENGLISH LODGE FOR SIXTY YEARS

At the annual festival of St. John and installation of the master-elect of Cornubian Masonic Lodge, No. 450, of Hayle, Cornwall, a silver loving cup was presented to Frank Harvey, P.P.S.G.W., P. S. G. D., England, in commemoration of his having held the position of treasurer for sixty years.

The retiring worshipful master, Dr. T. E. A. Stowell, gave a resume of Mr. Harvey's Masonic career from the time of his initiation in 1864 down to the present day, and assured him that he had always had the respect, appreciation and affection of the brethren of Cornubian Lodge. He asked Brother Harvey to honor him, and to honor his mother lodge by accepting at his hands, from the brethren of the lodge the little token of great gratitude and great regard and affection for the greatest Mason the lodge had produced.

TAXES EATING UP AMERICA'S INCOME

The cost of all governments in the United States is more than \$10,000,000,000 a year. But it is a new idea that this sum is nearly one-fifth of the whole income of the American people in 1924.

This income is estimated by a New York economist at \$53,600,000,000. The estimate is low. Yet, if correct, it means that out of every \$5 earned, \$1 is required by some public body to cover the cost of governing us all.

In times of peace, in a country undevastated by war, in a land not laid under tribute by any foreign power, no such sum ever before was taken from property owners and scattered broadcast by its rulers. One-fifth of the income of the richest nation on earth—one-fifth of the income of the richest nation ever known—claimed or to be claimed by the tax gatherers as the price of law and order and liberty! That is the situation!

MASONRY ACTIVE IN PORTO RICO

The Masons of Comerio, Porto Rico, being members of Munoz Rivera Masonic Lodge No. 69, hold monthly meetings, at which time subjects of civic and patriotic interest are discussed in a definite and constructive manner.

At a recent gathering addresses were delivered on the religious principles and ideals of the Masonic institution, by Tomas Milian, and the promotion of fraternal relations among the members of the Masonic order by Antonio Aldebol. Readings and musical selections completed the program.

MASONS OVER SEVENTY PUT ON DEGREE WORK

One of the oldest, if not the oldest Masonic team in Indiana, gave the third degree work to one candidate in Fidelity Masonic Lodge, at Sheridan, Ind. The candidate was the 400th brought in by John P. Bradfield, eighty years old, who has been a Mason forty

seven years. He has made Masons of his sons and grandsons.

Among those who assisted him were George Drake, age seventy-eight, who has been a Mason forty-five years; Joseph Cottrell, age seventy-eight, a Mason forty years; T. S. Spencer, age seventy-six, a Mason thirty-five years; Allen Sparrow, age seventy-two, a Mason forty-seven years and William Hare, age seventy, a Mason thirty-four years. The members of the team spoke at a banquet which followed the work.

115TH ANNIVERSARY OF WORLD'S OLDEST COUNCIL

Many Masons of high degree were guests of members of Columbian Council No. 1, Royal and Select Masters, when they celebrated the 115th anniversary of the Council at New York. This is the oldest council in the world. It was organized September 2, 1810, at St. John's Hall, 8 Frankfort Street, by Thomas Lownds and fifteen other well known Masons of the city. It was a self-created, independent body, having all the powers and prerogatives of a Grand Council of the present day without its restrictions as to jurisdiction, and was also the first permanent organization of the Cryptic Rite to be instituted. It maintained this status for twelve years, when a Grand Council for the state was organized on January 25, 1823. Columbian then applied for and obtained a warrant as the first subordinate Council.

SCOTTISH RITE BODIES PLAN SUMMER CAMP

The Scottish Rite bodies of McAlester, Okla., have announced that a tract of 20 acres has been secured at Lake McHoma, the new lake built by the City of McAlester, which will be divided into lots for summer cottages. Lake McHoma covers 2,200 acres and is eight miles northwest of McAlester. It is well stocked with fish, and motor boats and row boats are being equipped for use on the lake. A club house for the benefit of the members of the Rite will be erected and those who desire to build cottages will be assigned sites, which will belong to each member as long as he desires to use it. A custodian, who will hold a commission as Deputy Sheriff, will be in charge of the camp the year around to protect the property. A nominal amount will be charged for the use of the land and boats, and to cover cost of policing.

Cornerstone of Church Laid by Texas Masons

The cornerstone of the \$150,000 Central Christian Church, of Waco, Tex., was recently laid with Masonic ceremonies by the Grand Lodge of Masons of Texas. The members of the local Masonic lodges participated and a patriotic and educational program was rendered with the assistance of the Eastern Star drill team and Karem band.

ALMON LAROE EASTMAN PASSES ON

Bro. A. L. Eastman, prominent in the undertaking business of Boston for over forty years, died at his home, 896 Beacon street, Boston, April 17th.

He had been a life member of Columbian Lodge of Boston since March 7, 1901, and held membership in all the York Rite Bodies. He was a 32° Mason and a member of Aleppo Temple, A.A.O.N.M.S.

Funeral services, conducted by the officers of Columbian Lodge, and very largely attended by a host of friends, were held on Sunday afternoon, April 20th, after which the body was taken to North Conway, N. H., for interment.

Brother Eastman was blessed with eminent qualities of heart and head. His passing will leave a void difficult to fill. As a staunch friend of this publication, "The Craftsman" extends sincere condolences to his widow and other survivors.

LODGE CELEBRATES ITS SEVENTIETH ANNIVERSARY

Saginaw Lodge, No. 77, of Saginaw, Mich., the oldest Masonic lodge in this city, recently celebrated its seventieth anniversary. Among the speakers was Frank D. Keeler, the lodge's oldest living member, who was made a Mason fifty-nine years ago.

DE MOLAY GAINS IN THE NATION

The annual meeting of the Grand Council of the Order of DeMolay for boys was recently held in St. Louis, Mo. An increase of 36,000 boys in 232 chapters indicates a continued interest in the work. Plans were discussed for the translation of the DeMolay ritual into Swiss, Dutch and Belgian.

DUES ARE SMALL IN MAINE MASONIC LODGE

Bristol Masonic Lodge, No. 74, of Bristol, Maine, has a very large and scattered membership. It owns the two-story building where it meets "on or about the full moon" of each month. It charges but twenty dollars for the degrees and fifty cents annual dues. Clergymen may there be made for two dollars and fifty cents "if they are worthy."

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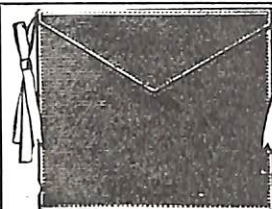
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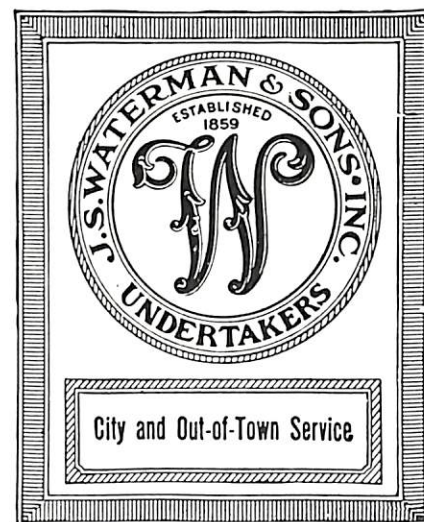
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